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THE GUARDIAN.

A Weekly Newspaper

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THE SANTA CLARA COLLEGE WAS FOUNDED in 1851, and in 1852 was incorporated, with the privileges of a University. Diplomas are given in two departments — the Classic and Scientific.

The College buildings are large and commodious, while extensive play-grounds, with two covered gymnasiums, a swimming-pond, etc., afford every facility for healthful exercise.

The College possesses a very complete philosphical apparatus, and valuable collections of Mineralogy and Geology. It has, also, practical schools of Telegraphy, Photography and Surveying. Assaying of native ores is taught in a thoroughly fitted chemical laboratory.

The Scholastic Year, which is divided into two sessions of five months each, commences in August, and closes toward the beginning of June.

TERMS,

Payable semi-annually in advance:

Matriculation Fee, to be paid but once,	$15 00
Board, Lodging, Tuition, Washing and Mending of Linen, School Stationery, Medical Attendance and Medicines, Baths, Fuel, Light per year.	350 00

Modern Languages, Drawing, and Music form extra charges. For clothing, Books, Pocket-money, and the like, no advance made by the Institution.

For further particulars, apply to

REV. A. VARSI, S. J., President.

jan1-tf

COLLEGE OF NOTRE DAME

San Jose, California.

YOUNG LADIES' INSTITUTE.

THIS INSTITUTION, WHICH IS INCORPORATED according to the laws of the State of California, and empowered to confer academical honors, commenced the Twenty-Second Annual Session on Monday, August 19th, 1872. The course of instruction embraces all the branches of a thorough education.

TERMS:

Entrance Fee, to be paid but once	$15 00
Board and Tuition, per quarter	62 00
Washing, per quarter	12 00
Physicians' Fees, per quarter	2 50

Piano, Vocal Music, Drawing and Painting, form extra charges; but there is no extra charge for the French, Spanish or German Languages, nor for Plain Sewing and Fancy Needle-work.

Payments are required to be made half a session in advance. Pupils will find it much to their advantage to be present at the opening of the session. jan1-tf

ST. VINCENT'S COLLEGE,

Los Angeles, California.

THIS Institution, chartered according to the laws of the State of California, and empowered to confer Degrees, is situated in the City of Los Angeles, proverbial for the salubrity of its climate and the beauty of its scenery.

The faculty is composed of the FATHERS OF THE CONGREGATION OF THE MISSION OF ST. VINCET DE PAUL, who devote themselves to promote the health and happiness, as well as the intellectual and moral advancement of the students entrusted to their care.

The College is open to all over the age of ten years, who are competent to enter the primary course, and who come with respectable recommendations, provided they comply with the rules and discipline of the College, which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of English and Classical Literature, the various branches of Mathematics, Ancient and Modern Languages, and also, a Commercial Department, to prepare young men for every branch of business.

TERMS:

Board, Lodging and Tuition, per Scholastic Year	$250 00
Washing, per Scholastic Year	30 00
Piano and use of instrument, per month	8 00
Violin, Guitar, Flute, etc., each, per month	6 00
Vacation at the College	40 00

Those who learn to play on one of the above named instruments, will have the privilege of using a brass instrument free of charge; otherwise, there will be a charge of $3 00 per month.

For further information, apply to

REV. JAMES MAGILL, C. M. President.

jan1-tf

ST. VINCENT'S SCHOOL.

THIS Institution is situated in Santa Barbara, a short distance from the sea, in the most delightful and healthy part of the city. The grounds are extensive, and the building is large and convenient.

The course of instruction embraces the usual branches of a thorough English education. Spanish is also taught.

TERMS,

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc., per annum	$200 00
Piano and use of instrument, per month, $6 60.	68 00
Guitar, per month, $5 00	52 50

No extra charge for plain sewing, Fancy Needle work, etc.

The Scholastic Year, of ten months and a half, commences August 16th, and terminates on the last Tuesday of June.

For further particulars, apply to

SISTERS OF CHARITY,
Santa Barbara, Cal

jan1-tf

ST. IGNATIUS COLLEGE,

San Francisco, California.

THIS Literary Institution, conducted by the Fathers of the Society of Jesus, was opened for the reception of students on the 15th of October, 1855. It was incorporated, according to the laws of the State, on the 30th of April, 1850, and empowered to confer academical degrees with "such literary honors as are granted by any University in the United States."

The design of the Institution is to give a thorough Classical, Mathematical and Philosophical education. But besides the Classical, there is, also, a Commercial Course.

The College is intended for day-scholars only.

The hours of class are from 9 o'clock A. M. to 3 P. M.

Punctual attendance is indispensable. In case of absence or tardiness, a note from the parents or guardians will be required.

Frequent tardiness or absence exposes the offendor to the loss of his seat.

Every Thursday of the Academic Year is a holiday.

TERMS PER MONTH, IN ADVANCE:

Tuition, in Preparatory Department	$3 00
" in Grammar Department	5 00
" in Higher Department	8 00

EXTRA CHARGES:

For the use of Instruments in Natural Philosophy, and Chemicals, first year, per month	$3 00
For the use of Instruments, etc., second year, per month	5 00
For each Academical Degree	10 00

jan1-tf

SAINT MARY'S COLLEGE,

San Francisco California.

CONDUCTED BY THE CHRISTIAN BROTHERS

Offers every facility for acquiring a thorough Education, whether Classical, Scientific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL Course, receive the degree of A. B.; the Scientific, B. S.; the Commercial, Master of Accounts.

The Commercial Course has been established for the convenience of those who wish to acquire a good, practical education in as short a time as possible.

While proper care is bestowed on every branch in the College, our own language receives special attention. The daily exercises of the Students in Grammar, Composition and Rhetoric are publicly discussed and corrected in the class-room.

TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in Advance:

Board, Tuition and Washing	$250 00
Entrance Fee	10 00
Physician's Fee and Medicines	5 00
Vacation at College	40 00
Day Students	60 00

Modern Languages, Music and Drawing form extra charges.

REV. BROTHER JUSTIN, President.

jan1-tf

ST. JOSEPH'S COLLEGE,

Rohnerville, Humboldt County, California

CONDUCTED BY THE PRIESTS OF THE CONGREGATION OF THE MOST PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A picturesque elevation at the confluence of Van Duzen and Eel rivers, and near the town of Rohnerville. It is accessible from the chief towns in the vicinity by daily stages, and from other parts of the State by vessels and steamers, via San Francisco and Eureka.

The course of studies is classical, scientific and commercial. Splendid apparatus has been secured for teaching the natural sciences.

TERMS PER SCHOLASTIC YEAR,

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mending linens,	$225.00
Entrance fee, to be paid only once	10.00
Vacation at College	40.00

DAY PUPILS.

Senior Class	$60.00
Junior Class	40.00

Music, vocal and instrumental, drawng, and modern languages will form extra charges. The two sessions of the scholastic year commence, respectively, on the 16th of August and the 16th of January.

All communications regarding the College to be addressed to the Secretary, REV. F. ANTHONY.

Very Rev. P. HENNEBERY,
Superior

St. CATHERINE'S SCHOOL,

Benicia, California.

CONDUCTED BY THE SISTERS OF ST. DOMINIC.

THIS Institution affords every facility for the acquisition of a refined and solid education. The Academy was founded in 1850, and now ranks among the most successful Educational Institutes in the State.

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TERMS:

(Payable half-yearly, in advance.)

Board and Tuition, per Scholastic Year	$225 00
Washing	45 00
Entrance Fee	10 00

EXTRAS:

(Payable half-yearly.)

Piano and use of Instrument	$60 00
Organ " "	50 00
Guitar " "	50 00
Vocal Music, in Class	20 00
Private Lessons	40 00
Drawing and Painting in Water Colors	30 00
Painting in Oils	20 00
Board during Vacation	40 00

The Academic Year consists of two equal terms, the first commencing August 16th, the second, January 23d.

Pupils of any religious denomination will be received, but, for the sake of uniformity, all are required to be present at the regular religious services of the Institution.

Pupils entering after the commencement of a term are charged for such portion of it as may remain. No deduction, however, will be made if the pupil is withdrawn during the season, except in case of sickness.

Parents may rest satisfied that every attention, consistent with the spirit of a firm but mild government, will be paid to the comfort of the young ladies placed at this Institution.

Letters of inquiry may be addressed to the SISTER SUPERIOR. my25-tf

FRANCISCAN COLLEGE,

Santa Barbara, California.

THE Sixth Session of this Institution conducted by the FATHERS of the ORDER of ST. FRANCIS, will commence on the first Monday in August.

The object of this institution is to give a good English, Mathematical, Classical and Philosophical Education at the lowest possible cost — a want long felt in California — and thereby bring its advantages within the reach of all.

TERMS:

Entrance Fee, (to be paid but once,)	$15 00
Tuition, Board and Washing, per session of ten and a half months	150 50

Music, French and German form extra charges. Those who spend their vacations at the College will be charged $30.

Payments must be made semi-annually in advance,

Parents will pay for medical attendance, and supply toilet articles, etc.

Money will not be advanced by the College; for the purchase of necessary articles, a sufficient sum must be deposited.

For further particulars, apply to

jan1-tf REV. J. J. O'KEEFE, O. S. F.

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CONDUCTED BY THE SISTERS OF THE MOST HOLY AND IMMACULATE HEART OF MARY.

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Entrance Fee, to be paid but once	10
Tuition on Piano, per annum	60
French, per annum	25

No extra charges for Tapestry, Embroidery, Plain and Ornamental Needle-work, nor for the Spanish language.

TERMS FOR DAY SCHOLARS:

Primary, per month	$2.00
Elementary and Senior, per month	3.00
Tuition on Piano, per month	6.00
French, per month	2.50

No extra charges for Tapestry, Embroidery, Plain and Ornamental Needle-work, nor for the Spanish language.

For Prospectus and further particulars, apply to

SISTER RAYMUNDA CREMADELL,
Superior.

N. B.—The above Establishment is, also, the Noviciate of the Order. aug24-tf

NOTRE DAME ACADEMY,

Mission Dolores, San Francisco.

This Academy is a Branch of the College of Notre Dame in San Jose.

THE course of instruction, which embraces the Primary as well as the Elementary and higher departments of education, comprises all the branches, both useful and ornamental, taught in the best academies for young ladies.

The second term of the Seventh Annual Session commences

Monday, January 20th, 18 .

TERMS:

Boarding pupils per session, payable quarterly in advance	$240.00
Select day pupils, primary classes,	20.000
Junior Classes,	30.00
Higher Classes,	50.00
Parochial Classes, throughout,	10,00

ST. JOSEPH'S ACADEMY

FOR YOUNG LADIES,

Yreka, Siskiyou Co., California.

THIS Academy for young ladies, under the direction of the Sisters of Mercy, is situated in the healthy and pleasant city of Yreka. The buildings are commodious, the pleasure-grounds extensive and every advantage is afforded for the acquisition of useful and ornamental knowledge.

The Academy being conducted by the Sisters of Mercy, sufficient assurance is given for the peculiar attention bestowed on the moral training, health and comfort of the pupils,

The course of instruction combines all the useful branches of a solid English Education, viz: Reading, Writing, Algebra, Book-Keeping, History, Geography, Grammar, Rhetoric, Composition, Astronomy, use of Globes, Botany, Natural Philosophy, Familiar Science, French, Vocal and Instrumental Music, Drawing and Painting, Plain and Ornamental Needle Work, Wax Flowers, etc.

Pupils of all persuasions will be equally received, and all interference with their religious opinions carefully avoided; good order, however require that all should comply with the general regulations of the Institution.

The Scholastic Year is divided into four terms of eleven weeks each. Pupils can enter the Institution at any time. They will be charged from the date of their entrance.

TERMS PER QUARTER:

(Payable in advance.)

Board and Tuition,	$43.75
Instrumental Music, (with use of Piano)	15.00
Vocal Music,	7.50
Painting and Drawing, each,	5.00
Wax Work,	2.50

Each pupil must be furnished with a knife and fork, a table-spoon, a tea-spoon, a goblet, table-napkins, towels, three pairs of sheets, three pillow-cases, a pair of blankets and a mattress.

For uniform dress, inquiry is to be made at the Institution.

TERMS FOR DAY SCHOLARS, PER QUARTER:

(Payable in advance.)

Senior Class,	$10.00
Junior Class,	8.00
Primary Class,	6.00

Letters of inquiry, etc., are to be addressed to the

MOTHER SUPERIOR,
St. Joseph's Academy, Yreka, Cal.

Apr12-tf

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J. J. O'BRIEN & CO.,

606 Market Street,

One Door from Montgomery.

nov16-tf.

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. III. SAN FRANCISCO, MAY 24, 1873. NO. 11.

THE VOICE OF THE HOLY FATHER.

"PROVIDENCE SEEMS TO HAVE GIVEN, IN OUR DAY, A GREAT MISSION TO THE CATHOLIC PRESS. IT IS FOR IT TO PRESERVE THE PRINCIPLES OF ORDER AND OF FAITH, WHERE THEY STILL PREVAIL, AND TO PROPAGATE THEM WHERE IMPIETY AND COLD INDIFFERENCE HAVE CAUSED THEM TO BE FORGOTTEN."—*Letter from Pope Pius IX, in* 1855.

"WE URGENTLY BESEECH OF YOU TO ASSIST, WITH ALL GOOD WILL AND FAVOR, THOSE MEN WHO, ANIMATED WITH CATHOLIC SPIRIT, AND POSSESSED WITH SUFFICIENT LEARNING, ARE LABORING IN WRITING AND PUBLISHING BOOKS AND JOURNALS FOR THE DEFENSE AND PROPAGATION OF CATHOLIC DOCTRINE."—*Encyclical of Pope Pius IX, in* 1853.

"LEAVE NOTHING UNTRIED BY WHICH OUR HOLY RELIGION AND ITS SALUTARY TEACHINGS MAY MORE INCREASE IN THE UNITED STATES, AND UNHAPPY WANDERERS MAY RETURN TO THE SAFE PATH."—*Letter from Pope Pius IX, to the Prelates of the United States, in* 1855.

EDITORIAL NOTES.

SOME days ago a telegram was published in the papers on this coast, which are connected with the Western Union Telegraph Company, setting forth the facts relative to the "Religious War in Canada." The expressions "Catholic and Ultramontane parties" were frequent throughout, from which one might be led to believe that there existed a schism, or different sects among the Canadian Catholics. The most Rev. F. N. BLANCHET, Archbishop of Oregon City, a worthy and intelligent man, and a Canadian by birth and education, has had his attention called to the telegram in question, and pronounces the whole thing false and malicious. He denies, emphatically, that there are Liberal Catholic and Ultramontane parties in Canada. He says there are two political parties in Canada—the Conservative and Progressive—as there are in the United States, and there is no such thing as a Quebec and Montreal party, any more than New York or Washington parties. The two parties existing there embrace the whole province of Quebec, and probably the whole dominion; hence the struggles for the mastery in the times of the elections for the Assembly. He denies that there is any Jesuit party in Canada, and that there could be, consequently, no action by it. He gives the following statement as containing the true facts in the case, which may or may not be modified by further or fuller intelligence from our exchanges in the East: "The citizens of Quebec had obtained a Catholic University about ten years ago. The students of Montreal preferred to frequent the Protestant university of Montreal rather than go to Quebec. The clergy and citizens, seeing that, urged the Bishop of Montreal to obtain a Catholic university for their city. There have been pretty sharp writings published on both sides. The Archbishop of Quebec carried the question to Rome for a decision. He has returned bearing a reprimand for those who deserve it. The decision will come later. All submit and all is quiet now. What nonsense, then, to say that the reprimand will have the result to intensify the conflict, and may lead to the expulsion of the Jesuits, who had nothing to do with the question! Such is the case."

THE Coolie is pouring in upon us at a rate which increases day by day. It seems that even foreign nations are conspiring to make harder our afflictions, and we are alarmed at the intelligence that regular lines of transports, for bringing the Chinese to our shores, have been inaugurated by the French, English and German companies in China. Already one of the vessels of the latter company has arrived in our harbor—loaded to the bulwarks with its human freight—and others are now on their way. Sailing-vessels have been pressed into the service, and have their cargoes on board. The evils which are resulting may be seen on all sides, and still not half has been disclosed. A contemporary is authority for the statement that the Coolie has already introduced among us that most fearful of all scourges, the leprosy. It says that two lepers may be seen on our streets, and there are two at Oakland. Some months since there was one in the employ of the China steamers. A man and woman with the disease were recently in the County Hospital. The woman was a prostitute and had plied her vocation in San Francisco. How many more there are now hidden away in secret places, or how many there may be with the seeds of this dreadful disease, it is impossible to calculate. The Chinese introduced leprosy into the Hawaiian Islands, and the result is the rapid and inevitable destruction of the race. It is now increasing in the Sandwich Islands, and the most stringent laws are being passed to confine the lepers to a distant valley, where they are sent to die; for the disease is incurable and has defied medical science in all ages of the world. Of all the ills which flesh is heir to, this fearful disease is the most terrible. It has existed among the eastern nations from the earliest times, and during the middle ages was frightfully prevalent in Central Europe. In the thirteenth and fourteenth centuries there was scarcely a town in France that was not provided with a leprosy hospital. It invaded England, and for two hundred years defied every effort for its eradication. It was finally overcome by the most rigid rules, excluding the leprous patient from any possible contact with the balance of the community. Leprosy still exists in Norway, is prevalent in India, is fearful at the Sandwich Islands. Leper hospitals exist at Damascus and in the East. Leprosy is transmitted from parent to child, and transferred from the tainted to the pure-blooded by the slightest contact, or by using clothes or other articles which have been used by the infected. The contemporary from which we quote continues: "What could compensate our people for this fearful and terrible disease? Ten thousand ships laden with Oriental commerce would not pay us for the introduction of one leprous prostitute to ply her hellish vocation in our midst. If these people must come, our municipal authorities should at once appoint a physician skilled in detecting this disease, and give him authority to inspect our resident population and examine every immigrant from China and the Sandwich Islands, and pass laws for their immediate isolation. If we have no physician skilled to detect the disease, let us import one from abroad. This is not a question of money, it is a question of life and death.

WE have been shown the translation of an article which recently appeared in a paper published in St. Petersburg. We would be glad to give the name of the journal, but for the fact that it is not only unpronounceable, but hardly to be spelled. It deals with the question whether the present state of Europe is such as to favor the maintenance of peace. During the last year, it says, every European head of a family had to pay, on the average, about ten silver roubles a year for the protection of the country in which he was residing. Those contributions vary very much in different countries, and the writer of the article holds that it may fairly be assumed that the degree of the security of each State may be measured by the amount of the payment for its defense. It appears, from this, that the highest payments have to be made in the States bordering on Central Europe, such as France, Russia and Denmark; that the average payment is in Central Europe itself (Germany and Austria); and that the lowest is found in the States which are most distant from Central Europe, such as Spain, Portugal, and Sweden. These payments, moreover, are increasing yearly. "In 1870 the cost of the Russian army was 140,000,000 roubles; it is now 166,000,000; and the cost of the navy has increased from 17,000,000 to 25,000,000. . . . The time is not far off when the whole of Europe, fascinated by the 'genius of Prussian civilization,' will place the whole of its male population under arms. One would have thought that Prussia, which is rousing the world to a new life, would take the opportunity of celebrating peaceful triumphs and resting on her laurels. But she still adheres, with the persistence of true genius, to her old ways. . . . . The fact that all the European States are striving to arm themselves as completely as possible certainly proves no great confidence in the pacific disposition of the German Empire, and the Russian people await with impatience the completion of the new system, for they know that their neighbor is an armed nation whose notions of humanity and civilization are such that it has forced all other nations to increase in self-defense, the armies which were formerly found sufficient for all contingencies."

THEODORE TILTON, in a late issue of the *Golden Age*, takes occasion to notice Mr. BEECHER'S last volume of sermons. In that notice he also takes occasion to say a great number of things seemingly fair and honest, which but do conceal his hatred for the eloquent Divine. "These productions," he writes, "are for those who like them; and the audience is large. But we have ceased to belong to it. In our opinion, Mr. BEECHER is really as radical as Dr. CHAPIN, Dr. BELLOWS, or Dean STANLEY; but his sermons do not faithfully represent their author's advanced thought. Each successive Sunday's effort (reproduced in Monday's pamphlet) is simply the conventional clinging of his hands to the creeds and dogmas from which his head and heart are turned almost wholly away. Without meaning to use a disparaging phrase, we know not how to characterize this sort of public behavior as any thing short of moral insincerity. Certain it is, that Mr. BEECHER, during a few years past, has lost the hold over the Orthodox Church which he once maintained, and has made no corresponding gain among the Liberal sects. He is an instance of a man, who, seeking to save his life, is losing it. Long acknowledged as the most brilliant, popular preacher in the country—a compliment which nobody, not in any sect, begrudges him, but cheerfully pays—he is, nevertheless, year by year, declining in moral weight, not only with the church, but in the community at large. To think one thing and say another—to hold one philosophy in public and another in private—to offer one morality to the multitude and keep another for one's self—is a degradation to no man so much as a minister, and a blot upon nothing so much as upon religion. Nevertheless, there is so much in these pages showing that Mr. BEECHER frequently forgets that he is a priest, and remembers that he is a man, and there are so many happy thoughts shooting, like sunbeams, through all he says, that he will always remain one of the noble specimens of what God can do in making a human being with a plentiful lack of conscience and courage, and with an overflowing fullness of fancy and wit." "Moral insincerity;" "declining in moral weight;" "to think one thing and say another;" "to hold one philosophy in public and another in private;" "to offer one morality to the multitude and keep another for one's self;" "plentiful lack of conscience and courage!" This is, apparently plain talk, and yet there is evidently behind it all something unsaid. Now, if TILTON knows any thing whereof he so plainly hints, he should either say it or "shut up."

NOT only here among us, but all over the country, the cry is being raised, "What shall we do with our boys?" Indeed, it would seem that of all the troublesome generations which have come to maturity, the one which we now call rising is the worst. The conundrum which we answered in a former leader is vexing the heads of families, heads of factories and departments, until we are almost willing to let our boys take their chance of being reclaimed, alone and unaided. A Philadelphia exchange, in a brief statement of the industrial condition of that city, says that there are, within its corporate limits, eight thousand manufactories and workshops, in which are employed 92,112 journeymen, and only 3,500 apprentices, not more than one in twenty of the latter being regularly indentured. While this comparativaly small number of boys make up the sum total of all who are permitted to learn mechanical trades, there are from 25,000 to 30,000 others who are shut out from instruction in any useful employment. Now, here is a statement so plain that the commonest mind can comprehend it. In one of the largest and most thriving of our American cities, where the industrial demand almost continually exceeds the supply, and where the moral good of the community requires that every member of it should be honestly employed, 25,000 of the rising generation are coming up in idleness, with little prospect of ever holding within their grasp the means of obtaining a livelihood when grown to man's estate. They must live, they must have food and clothes, and without the inclination, or perhaps opportunity to gain an honest living, what is the consequence? They inevitably stray into evil ways, and contribute each

his share to the aggregate of crime, help to fill the jails, penitentiaries and almshouses, and cost the community, perhaps, as much money for his support as he could have earned in the workshop if he had been allowed to enter it. The Trades Unions come in for their share of blame in this matter, and much of the evil is attributed to the rules which they have adopted in regard to apprentices. Among us the Coolie is perhaps the responsible party; but in both instances those who have studied the matter seem to have overlooked one important particular. They fail to notice that the lack of religious teaching is the greatest evil which militates against the morals of our boys. The time will come, however, and we hope speedily, when this lack will be supplied.

CATHOLICITY owes a deep debt of gratitude to Mr. FROUDE, which is not generally recognized. By his lectures and writings, he has broached subjects and brought them before the public, which had before but little interest. He has opened issues which, when examined, have been found filled with credit to the true faith. We do not insinuate that Mr. FROUDE has acted in bad faith with English Protestantism; we merely affirm that he has been imprudent, and that a more unfit man to state its case could not have been chosen. He has recently been contributing a series of articles to the *Christian Intelligencer*. In the last which we have read, he had some hard things to say respecting the Church of England. In his opinion, it no longer lends strength to the cause of Protestantism. It is the enemy's chief depot and recruiting-ground. The ascendency which it enjoys through its connection with the State; the exclusive possession of the old cathedrals and parish churches; the tradition that hangs about it that Dissent is vulgar, and that to be an Anglican, if not a "Papist," is essential to being a gentleman, are weapons in its hands which it uses with fatal ingenuity. The youngest curate affects the airs of the priest. He revives a counterfeit of the sacramental system, in which he pretends to have a passionate belief. He decorates his altar after the Roman pattern, and invites the ladies of his congregation to confess to him, whispering back his absolutions. The Dissenters themselves are not proof against the baneful influence which is extending even into their own borders. To those who have eyes to see, there is no more instructive symptom of the age than the tendency of Presbyterian, Independent, and even Unitarian clergymen, to assume a sacerdotal dress and appearance. For all of which we tender the learned historian an approving pat on the back.

DECIDEDLY the most disgraceful of the many disgraceful acts which were perpetrated by the last Congress, was that which has received the well deserved title of the "Back Pay Steal." All over the country the people have cried out against the robbery, and pointed the finger of scorn at those who had dared to accept the money which had been diverted from its proper uses. The Congressmen who had voted for the shameless measure saw that they had deserved the censure which was heaped upon them, and in many cases sought to excuse their conduct, by donating the money to charitable and benevolent purposes. Among these contrite and willing-to-be-forgiven souls was Congressman DUNNELL, of Minnesota. This individual, it is reported, recently sent $75 to the Catholic priest who preaches in the chapel where the aforesaid Congressman is wont to resort for spiritual consolation. The donation was accompanied by a note stating that the amount inclosed represented the share of the reverend gentleman in the back pay steal, although the grab was spoken of in less plain and more genteel terms. As the clergyman had no hand in plundering the United States Treasury of any $5,000 that he knew of, he prudently, as well as honestly, declined absolutely to be implicated in the dishonorable affair, and sent the $75 back. We are aware that comparisons are odorous, but we would be much pleased to have a similar experiment tried on some one of the many Protestant divines, who labor in the vineyard of the LORD in this city and otherwheres.

ANOTHER is to be added to the already long list of sects which this age of free thinking has discovered. The last is known as the "Derbists," and its adherants are mostly to be found in the provinces of Drôme and Ardéche, France. Its existence was not publicly made known until a soldier belonging to it was tried by Court Martial, some time ago, for insubordination. The tenets of this sect are principally embodied in the doctrine that human life is absolutely sacred, and that the profession of arms is in itself a crime. In obedience to this teaching, a young man who had been sent to join his regiment, refused to carry arms, declaring that he was ready to submit to any punishment, even that of death, rather than repudiate his principles. The Colonel had no alternative but to send him before a Court Martial for breach of discipline; and in the course of the trial the school-master, who had been called as a witness, stated that, though he had done all in his power to eradicate these ideas, the prisoner had held fast to his original purpose. When he told him that, in the event of a battle, he would always be able to fire in the air, the young man declared that he would not do that, because it would be an act of treachery toward the Government, and that he preferred stating the case to his superiors when called upon to join the army. On similar grounds he refused to purchase a substitute, and in reply to the warning of his school-master that he would render himself liable to be shot for insubordination, he avowed his readiness "to add another to the three millions of martyrs who have already died for their faith." His behavior at the trial was most exemplary, and when questioned by the President of the Court, he confessed that he had disobeyed the military laws, but had acted in conformity with those of the Gospel.

THE *Overland Monthly* for June has been received, and we are glad to see that it has in no way deteriorated from its former excellence. The present number closes the tenth volume of this interesting periodical; and we find it contains a very appetizing table of contents. The first article is upon "The Comstock Lode," and is an exceedingly readable paper, giving the history of this large vein of silver ore from its discovery, and presenting facts never before published. In the paper on "The Modocs," by STEPHEN POWERS, we find much that is new and interesting at the present time, particularly the reference made to the miserable reservation management to which our Government has been submitting for so many years. Hon. AMASA WALKER contributes an exhaustive article on the "Commercial and Monetary Interests of California," which every body ought to read. In the second part of "One of the Argonauts of '49," we find an affecting description of an execution in those early days. Other peculiarly western articles are, "Overland in the Sixteenth Century," "Margaret Hemming," "An Old Fool," and "The Padré's Ruse." "The House that Jack Built" is one of those quaint prose sketches in which CHARLEY STODDARD excels. The readers of THE GUARDIAN have already enjoyed some of the poetical effusions of this rising young *literateur*, and we are, at present, making arrangements to secure a prose composition from his pen. "The Man-Fanciers" is an ingenious paper on natural selection, and is well worth perusing. The poetry in this number is by JOAQUIN MILLER and INA D. COOLBRITH. The "Etc." department is rich in good teaching, and "Current Literature" contains reviews of seven books. The eleventh volume commences with the July number. Published by JOHN H. CARMANY & CO., 409 Washington Street, San Francisco.

WE have received, from The Catholic Publication Society of New York, a neat little volume entitled, "*Only a Pin*." It is an instructive, moral story, translated from the French of J. F. DE SAINT GERMAINE by a graduate of S. Joseph's College, Emmittsburg, Md. It is written in a lively and attractive style, and can not fail to interest. The apparently insignificant act of picking up a pin is made the starting-point for the narrative of a life which was remarkable for habits of order and preservation. It exhibits the importance of paying attention to little as well as greater things, and strives to inculcate a lesson which may be heeded with decided benefit to our rising generation. The tradition of "*The Pin*," we are told in the preface, exists beyond the Rhine. Although of ancient origin, its truthfulness is vouched for, and a wealthy merchant is associated with the hero of the story. "*Only a Pin*" should be found in all Catholic libraries.

We have also received from The Catholic Publication Society the Eighth Series of the Catholic Sunday School Library. It consists of six handsome little volumes bound in extra cloth; each one containing a handsome steel illustration of some scene or occurrence described in the story. The volumes, six in number, are entitled respectively: "*The Apprentice*," "*Mary Benedicta*," "*Faith and Loyalty*," "*Agnes*," "*Lame Millie*," and "*The Chapel of the Angels*."

IN a leader, in our issue of last week, we made reference to the chaotic state of Protestantism, showing that it was rapidly degenerating into general unbelief. Our reasons we gave at the time, and at length. Let us hearken for a moment to the utterances of some of the great men of the day, who have given this subject long and weighty consideration. Thus, M. ERNEST NAVILLE, in his *Journée à Genève*, tells all orthodox Protestants, who still cherish certain fragments of Christianity: The Roman system is so perfectly logical, and so connected in all its parts, that you must either admit no part of it or admit all. Protestants will always be beaten on the platform of *principles*, whenever they refuse to admit, without reserve, *liberty with all its consequences*. Dr. LEO, one of the Protestant Professors at Halle, said, not long ago, that any attempt to obtain unity among Protestants must always be vain, and that they had now reached such a climax of confusion and disorder that if the Church of Rome did not exist, to serve as a counterpoise to the universal dissolution, it would be necessary to invent and establish it. When JEAN JACQUES ROUSSEAU observed, "If any one can prove that I ought to submit to authority in matters of faith, I will become a Catholic to-morrow," he only anticipated the dying confession of AUGUSTIN THIERRY, who exclaimed: "Nothing outside the Catholic Church has any authority." "Protestantism and history, added the illustrious historian, who resolved to die in the arms of the Church, are mutually contradictory. The Catholic Church is the authority which I seek, and, therefore, I submit myself to her." May the example of this great man, who abandoned a hollow Rationalism in his last hours, be fruitful in our own land!

SOME idea of the extent of our wheat trade, and the depth of the coffers of a certain grain king and ring, may be gathered from the following figures for the month of May. The receipts of wheat at this port were 464,100 centals, say 23,000 tons, making the total for the crop year to date 10,040,700 centals—say 502,000 tons. The largest receipts for the same term previously were in 1870, when they amounted to 5,787,400 centals—say 289,400 tons. In addition to the foregoing, flour from the interior and Oregon has been received equal to 949,900 centals, or 47,500 tons, raising the aggregate receipts of wheat and flour for the season to the equivalent of 10,990,600 centals of wheat—say 549,500 tons. The wheat exports for April were 584,959 centals—say 29,200 tons—valued at $1,091,753, making the aggregate export for the season to date 9,174,763 centals—say 458,700 tons—valued at $16,525,833. In addition were 232,908 barrels of flour, equivalent to 698,724 centals of wheat, valued at $1,220,912; raising the total export of the season to date, in terms of wheat, to 9,873,487 centals—say 493,700 tons—valued at $17,746,745. The export of wheat and flour for May is estimated to be between 350,000 and 400,000 centals—say 17,000 to 20,000 tons—for which the vessels have been engaged. There will then be little more business till the incoming crop.

OF the 300,000 Indians in this country, excluding Alaska, 130,000 are supporting themselves upon their own reservations, receiving nothing from the Government except the interest on their own moneys, or the annuities for which they ceded (at very low rates, it must be admitted) their former possessions; 55,000 are still getting their own living, in the old way, by hunting and fishing; 31,000 are wholly, and 84,000 in part, subsisted by the Government. Of the 115,000 Indians in the last two classes, 50,000 have treaties with the Government, mostly involving the cession of land on their part, and 40,000 have reservations, in charge of agents, while 25,000 have no reservations, but are more or less under the control of agents. These 65,000 Indians are dealt with at the Executive discretion; all the rest of the 300,000 are either not yet concerned in "the Indian question," or already provided for by treaties which the President and his surbordinates in the Indian Office have nothing to do but carry out.

ON Thursday next, the 29th instant, the picnic of the S. Joseph's Benevolent Society will be held at Badger's Central Park, Oakland. Every thing indicates that the occasion will be one of the most successful and enjoyable of the season. The gentlemen who have charge of the arrangements are well known and prominent citizens. They have undertaken to furnish pleasure and amusement for the many members of the society and their friends, and they will see that nothing is left undone to these ends. The music will be furnished by the best band to be had in the city, and will, of itself, prove an attraction. Games will be indulged in, and valuable prizes competed for. It is hoped that the treasury of the society may be filled to overflowing from the proceeds of the excursion. The society and guests will meet promptly at the Oakland boat at 10 o'clock A. M., on Thursday, in order that they may proceed in a body, with the band, to the park.

DURING the earlier part of the week, we received a visit from Mr. JOHN J. O'BRIEN, traveling agent of *The Catholic World*. This gentleman comes to this coast with letters of reference from the proprietors of the sterling magazine which he represents, and we bespeak for him a warm reception among the Catholics of this city. Mr. O'BRIEN left New York nearly a year ago, and has since been traveling over the western and northern States. He tells us that he has met with much success, and that *The Catholic World* receives the highest commendations on every side. He will remain in this city probably a month or six weeks, and then proceed to Oregon. He is a young man of business-like appearance, and will have the interest of his employers at heart.

THE GUARDIAN.

PRO ECCLESIA DEI.

SAN FRANCISCO, MAY 24, 1873.

MR. SEWARD'S PRETENSIONS.

NOTWITHSTANDING the rapid increase of Catholicity in this country, the hosts of converts which are flocking to her standard, all through the length and breadth of the land, it is a noteworthy fact, that the spirit of hatred and intolerance against her, which has been cradled and nursed in Puritanical New England, grows in bitterness and keeps ever apace. This has been particularly noticeable in the administrations which have presided over the country in later years. We have seen that they have treated our Catholic citizens, as men who had no claims for protection from the Government, or rights of representation which they might justly demand; but rather as a class of people who were here on sufferance, to whom they would grant privileges only. When we have considered this conduct, it has struck us as not a little singular that the politicians who have so much to do with the making and unmaking of our great men should have been so blind to their own interests. The choicer sops which they have thrown to other sects and naturalized citizens, have never been given to Catholics. They have been almost entirely ignored in the general distribution. This has been more particularly exhibited in the appointment of our ministers and consuls abroad. Though, in the majority of instances, the first and second-class missions were to be sent to capitals where the heads of the people were Catholic—where, in fact, Catholicity was almost the only religion which was recognized—yet we have found those gentlemen who had the power to confirm or reject, looking studiously about them for some one to send out, who was not tainted with Catholic ideas. What a noticeable instance had we, some time ago, in reference to the mission to the City of Mexico. Among the applicants for the position was a gentleman in every way qualified to accept the trust, with honor to himself and his country. He was an excellent Spanish scholar, and well versed in international law. He was just the man for the place. His recommendations were of the highest character, and there was every reason to believe that he would be successful in his claims. He was not, however—and why? It was said that he was a very violent Catholic, and his appointment was, in consequence, never confirmed. On almost every occasion, the men who were at the heads of the departments have acted as though they took it for granted that this country is Protestant, and that any thing like fair dealing with Catholics would work to the detriment of Protestantism. They should be made to understand, however, that this is not a Protestant country, and that, as far as the National Government is concerned, no religion at all is recognized. It is now stated at Washington that Mr. G. F. SEWARD Consul-general at Shanghai, has pretensions for the mission at Pekin, which will be left vacant by the retiracy of Mr. LOW. It is this which has led us to utter the foregoing remarks. Of all the ministers or consuls abroad, this man has shown himself, with one notable exception, (that of his superior, Mr. LOW,) the least fitted to represent our Government. He seems to have gone out to his post with no other end in view than to speculate in the marts of the country, to misrepresent Catholics, and to bolster up the declining fortunes of Protestant missions. As for upholding the dignity of his nation, or affording protection to citizens of the United States—unless, indeed, they were Protestant missionaries—these have been farthest from his mind. Courtesy to this coast might, perhaps, dictate to the President and Congress that this man is not entitled to the mission which he now claims; but beyond this are the courtesy and respect which are due to all Catholic citizens, which should prevent him from receiving the post which he seeks. Under date of August 22d, 1872, Mr. SEWARD sends to the State Department a detailed account of the Tientsin massacre, which took place June 24th, 1870. His communication, of itself, is sufficient to condemn his claims. It not only exhibits him as the special protector of Protestantism, in China, but as one who is willing to impugn and assail the motives of the Catholic Church and her missionaries. All through this remarkable document we find a vein of bitter hatred for Catholicism; and inuendoes and false statements are its prominent points. Let us quote but a brief extract:

> Various allegations have been made against Roman Catholic missionaries. It has been alleged that the bishop of one of the western provinces resides in a palace which vies with that of the Viceroy; that he uses a palanquin decorated in a way allowed only to the highest officials of the empire; and that his progresses from one part of his diocese to another are made in a regal way. It has been asserted that the priests claim the right to correspond with the officials on terms of equality; that they combine with and arrange combinations among their converts to defeat the objects of the government; that they claim for their converts various unusual and objectionable immunities; that, in fact, they are building up a rule within the territorial rule which is very dangerous to the State. One who has studied the history of the Roman Church can not be surprised when he hears that China is seriously alarmed; but we can estimate the actual danger more perfectly than she. Any exposition of her fears which she is likely to make will exhibit many puerilities. Yet we must admit that her statesmen would be unwise if they should fail to study the problems which the presence of the Church presents.

How significant is that sentence, "One who has studied the history of the Roman Church, etc." Does Mr. SEWARD, indeed, know that history so well, that he can afford to openly insult so many of the people whom he shamefully misrepresents abroad? Or can he find any excuse which shall warrant him in making these broad and insulting inuendoes against the Catholic Church? If he had been sent out in the interest of some Protestant mission board or bible society, then, indeed, we should have expected to have found such expressions in his home dispatches; but he has been sent out as the representative of a government which recognizes no religion, or treats all alike. We submit that a more unfit appointment can not be made than that for which Mr. SEWARD so earnestly seeks. But of all the missions abroad there is none in which the wishes of Catholics should be more heeded in the appointment than China. Of all the missionaries who have gone thither none have met with any thing approximating to the success achieved by those of the Catholic Church. The priest and nun have been untiring in their efforts to save souls, and their converts are numbered by tens of thousands. All along the southern and western coasts their orphanages and asylums have been founded, and their influence is felt in the interior, where the foot of the Protestant parson has never dared to tread. By the side of their success that of Protestant missions pales and is lost to view. Let those who have the appointing power weigh these facts well. Let them consider what courtesy hitherto has been extended to the Pacific Coast, in the appointing of ministers to the Asiatic posts; let them consider how strong are the claims of Catholics for representation in this matter, and how entirely unfitted Mr. SEWARD has shown himself for the place to which he aspires.

MODOCS AND MISSIONARIES.

THE harm has been done, and it may sound not a little unwise to tell, at this late date, how it could have been prevented; yet, believing that similar occurrences may take place in the future, and to guard against these, we shall write now what should have been written before. The spark of war that partially lit up the northern country some months ago, picturing the Modoc brave, standing out in bold and bloody front against the sky, is yet unextinguished. In fact, when we have stripped from the telegrams that pour in upon us, the verbiage of boastful correspondents, we find that spark has burst into a flame which is threatening to communicate with and destroy all in its path. We hear, from all sides, the crackling of dry twigs as the dusky sons of the forest thread their way to the council-place. Couriers, it is said, have communicated the news to the tribes that have hitherto lived in peace, and there is a perceptible agitation in every camp. Encouraged by the successes which have attended the Modocs in their campaign, the other tribes are not willing to remain passive spectators, and fears are entertained that a general Indian war may result. It goes for but little with the settlers on the frontier that the traders and agents assure the department at Washington that no fears of a general uprising need be entertained. They know that it is to the interest of these people to report a state of quietness. For themselves, however, they are beginning to become seriously alarmed, and not a few have abandoned their homes and moved nearer in to the settlements. The amount of injury which the Indians in the North could inflict, if they should come together, forget past differences and fight with one purpose, is almost incalculable. We have seen how little has been effected by the choicest troops of our army, against a puny, ill-armed band, not one hundred, all told, who had entrenched themselves within the now famous Lava Beds. Though the campaign has already been continued for months, there is still as little hope of a final victory, as on the day upon which the first shot was fired into them. Nay, there is even less hope; for, on that day, it was thought that the difficulty would soon be at an end, and the Modoc again on his reservation. But now we have to count our dead by scores, among whom were some of our highest in command, and their memory is still unavenged. The question which, at this point, naturally suggests itself is, what are we going to do about it?

This we shall not now undertake to answer. The harm, as we have shown, has been done, and to those who have become entangled in this affair we say, extricate yourselves as best you may. We may, however, offer suggestions which, had they been considered in the past, would have prevented the bloody scenes which have lately been enacted. It can not be affirmed that the Government was ignorant of the measures which could have been taken, for such was not the case. The history of Indian affairs in the North, South and West attests, on every page, to the success which has ever attended them where they were applied. We refer to the Catholic Missionaries, who, without hope of reward, and upheld by a sense of right, become the willing teachers of the wild and savage tribes which roam across the broad expanse of our country. These are the men—these the Peace Commissioners who should have been sent to treat with the Modoc braves. From the time of Fathers DE BREBEUF and LALLEMANT, who taught the savage along the shores of Lake Huron as far back as 1648, up to the present day, we have found that the Catholic Missionary, was almost the only one who could tame the Indian, and teach him the spirit of Christian forbearance. Their success is no secret. Unfortunately, those missionaries of Protestantism who have gone among the aborigines were actuated by other motives than those which could conduce to the end which they professed to have in view. They were unable to treat with the Indian, unless upon a commercial basis. They were willing to evangelize, but, at the same time, with ever an eye to the main chance, they were not unwilling to do a little merchandise brokerage in a small way. With the quickness for which the North American Indian is proverbial, it was not long before he saw that these men of GOD who came to save his soul, also came with another purpose. In too many instances he found them as sharp at a bargain as the traders who did not hesitate to get the better of him whenever an opportunity offered. The Indians saw that these men, who professed such an interest in their spiritual welfare, took even a greater interest in their worldly goods, and the feeling of respect, or awe, or some thing akin, which had at first influenced them, was lost; and they dealt with them as equals, whom they would swindle if for no other reason than to get even. There can be no question but that the Modocs have had wrongs; in fact, what Indian tribe has not had them? But still we affirm that had they been subjected to the right influence, this bloody tragedy which has startled a nation would never have been enacted. We, and all who have paid any attention to this Indian difficulty, know what sect has claimed these Indians for their wards. We know how, while they professed such interest in the cause of Christianity, they went upon the reservation but to traffic in the yearly supplies and to do the Indian out of as much as possible without absolutely leaving him naked. These are the men who are responsible in this affair, responsible for the blood which has been shed.

It is not a difficult matter to show how the Catholic Missionary could have prevented the direful things which have taken place. Of all men who should have been chosen to act as Peace Commissioner, the Priest were fittest. He would have gone to the Indian—not with threatening words, not with words that spoke of traffic, and barter, and sale, but with words of kindness and wisdom. While others were speaking to the head of the savage he would have talked to the heart. Let it not be affirmed that the savage has no heart. There is too much to attest that he has, and that, when once enlisted in the cause of a friend, it is his forever. Treacherous he is called; but the vice was taught him by those who knew its enormity better than he. Let us glance, for a moment, at the success of that noble old man, Father De SMET, among the Northern Indian tribes. Indeed, his experiences among them have been so long and wonderful, that we are almost inclined to look upon him as one who has been miraculously preserved. The tribes that he has visited were noted for their fierceness and warlike spirit. Nothing daunted, he went among them fearless and alone, and evangelized with a success such as no other man ever achieved. All through the vast expanse of country over which he traveled on his holy mission, the name of the black gown is respected and beloved. Is it any wonder that such should be the case? With no company but the cross, which he bore before him, he entered among them, preaching the word of Christ. No sordid motive, no greed for gain ever appeared in him to lessen their respect. They saw that here was one who loved them for themselves and not their goods; and they hearkened to him as he taught. Others had come with the sword, and, perchance, had vanquished their bodies. He had come with the cross, and had conquered and won their souls for his Divine Master. It is entirely unnecessary to recite to the heads of the departments at Washington the details of these successes, or to suggest the measures which might be profitably adopted in the present state of affairs These things are known and remembered; but while the spirit of intolerance which animates too great a number of our public men, continues to exist, we shall expect that nothing which may redound to the credit of Catholicity, will be adopted without much opposition. Though, at the same time, it may be of benefit to humanity in general, the spirit of Puritanism is yet too strong to countenance it until circumstances have compelled.

[*For The Guardian.*]

WITH THE STRENGTH OF MY SPIRIT.

"*The King of powers is the beloved of the beloved.*"—Psalm lxvii, 13.

With the strength of my spirit I love Thee!
In the deeps of my heart, and alone,
Is a song yet unsung that awaiteth
Thy hearing before the great throne.

As a star o'er the turbulent ocean,
As a sail on the broad-bosomed sea,
In the storm-furrowed path of the sailor,
Is the light of Thy mercy to me!

On the leaves of Life's volume are written
Mournful symbols of woe and despair;
Yet softening all by its radiance,
The name of our Lord shineth there.

From the world's broader ways He beguiles us;
He stilleth our moaning and tears;
Guiding angel and Guardian angel,
Across the dark valley of years!

With the strength of my spirit I love Thee!
In the deeps of my heart, and alone,
Is a song yet unsung that awaiteth
Thy hearing before the great throne.

May 7th, 1873. ESMERALDA BOYLE.

[*For The Guardian.*]

BIBLE STORIES MIRRORED IN A MODERN MIND.

(*Continued.*)

IN looking over the world's history we can not fail to observe, my child, how God, like a mother training her infant, at irregular intervals speaks to nations in an uncommon or miraculous manner, in astonishing blessings and surprising catastrophes; then a period of ordinary operation ensues, during which man, by degrees, falls into complete forgetfulness of God, and seeks only material prosperity. Spiritual offices are then coveted for the sake of honor, ease, or emolument. God's interests are ignored. Souls are despised. Show and pleasure sought by clergy as well as people. The power and subtlety of the Prince of Darkness is thought to exist only in the superstitious brain, and miraculous events only in the past.

The world, it seems to me, is now just beginning to emerge from such a period into one of catastrophe and divine vengeance, lighted up in places by mysterious and merciful warnings; and such were the days of Heli. "The word of the Lord," we are told, "was very rare," so that idolatry had spread to a fearful extent among God's chosen race, and priests had become so accustomed to neglect their duty that few of the people cared to frequent the courts of the Lord they—with a sort of instinct, judging that carelessness on the part of the clergy could only result from unbelief in their own teachings, and God, who possesses all knowledge, sees that Heli is worthy of severe punishment, because of the licenciousness and rapacity of the priests Ophni and Phenees, his sons.

It is silent in the temple, and Samuel slumbers in the ark of God. Gently now he wakens to full consciousness, and strangely holy seems the sacred place as on the air is borne his name with penetrating clearness, "Samuel, Samuel." Promptly, the obedient child, rising, hastens to his master, answering, with silvery sweetness, "Here am I." "Go back and sleep, my child, I did not call," said Heli, and Samuel, obeying, rests upon his couch and sleeps awhile, then waking, wonders at the calmness of his soul till, anon, his name once more vibrates upon the silent air, "Samuel, Samuel,"—sweet name—methinks the great and mighty Lord Himself delighted thus to call it, He so loves that men should ask of him. As before, the little servant of the Lord in haste replies, "Here am I; I heard thee call my name" And Heli said, "I did not call, my son; return and sleep." With promptness and humility young Samuel obeys again; but it is not long before this child "that served the Lord, girded with a linen ephod and pleased both God and men," hears, for the third time, "Samuel, Samuel," so clear, so unmistakeable in the silence he can not doubt it is Heli calling, and tarrying not, with sweet simplicity, he runs and answers, "Here am I, for thou didst call me."

"Then Heli understood that the Lord called the child, and he said to Samuel, 'Go and sleep, and if he shall call thee any more thou shalt say, speak Lord, for thy servant heareth.' So Samuel went and slept in his place; and the Lord came and stood, and he called, as he had called the other times, '*Samuel, Samuel!*' And Samuel said, 'Speak Lord, for thy servant heareth.' And the Lord said to Samuel: 'Behold! I do a thing in Israel, and whosoever shall hear it, his ears shall tingle. In that day I will raise up against Heli all the things I have spoken concerning his house. I will begin, and I will make an end; for I have foretold unto him that I will judge his house forever for iniquity, because he knew that his sons did wickedly, and did not chastise them. Therefore have I sworn to the house of Heli that the iniquity of his house shall not be expiated with victims nor offerings forever.'" (1 Kings: chap. 3.)

The morning rose resplendent over Silo, and Samuel, rising, opens the door of the house of the Lord; but there is a fear in his heart. During the vision in the night watches he felt so strong to speak for God, who had thundered on Sinai, and rebuked Moses, and done wonders before the Egyptians; but now he seems to himself such a little child, and Heli is his venerated master. How can he tell the words that were spoken? Will not Heli be justly offended? Why should the mighty God address such language to him? and a blush begins to suffuse his cheeks, for a doubt assails him, saying to him, it was not the Lord. Again; did God intend that *he*, Samuel, should disclose this word? These fears and doubts are still torturing him, and then Heli approaches and says: "Samuel, my son;" and the child, as usual, answers with perfect composure: "Here am I." "What is the word that the Lord hath spoken to thee? I beseech thee, hide it not from me. May God do so and so, and add more and more, if thou dost hide from me one word of all that were said to thee," suspiciously continues Heli. This was, however, unnecessary, for Samuel's fears and doubts had already vanished before the manifest will of God; and he needed no urging to relate, word by word, all the vision, and Heli, listening, acknowledges it from the Lord. Had he not done so, the events which shortly transpired would have sufficiently proved it, for the Philistines overcame the Israelites, captured the ark, and the unworthy priests, Ophni and Phenees, were both slain in one day; and when the news of all of these visitations from the justice of God reached Heli, he fell fainting, and was killed by the fall.

"It is frightful, mother," said Letitia, "to think, if such was the responsibility of priests under the old law, what it must be under the new. Indeed, you have alarmed rather than quieted me." "What I have said," returned the mother, "should not produce such an effect. I grant that a priest's responsibility is very great, and, for this reason, one who is scrupulously true to God's interests is doubly venerable. A state of life should not be rashly chosen on human considerations; but one who holds from the Omnipotent a vocation for this most important office would assume a still greater responsibility if he treated it as a thing to be accepted or rejected at pleasure. We are not our own, and were not made merely for ourselves, but rather to fulfill the will of Him who fashioned us. In doing this consists our safety. The Pope, as well as the humblest artisan, has to work out his salvation with fear and trembling; but God bestows on those He calls to fill high positions a corresponding grace to enable them to perform its duties, and it is their own fault if they are lost. I am sure you do not accuse God of injustice for punishing the high priest Heli, when he did not correct his sons. Would the Holy Father be guiltless if he had not openly denounced the false teachings of the present age? if he had neglected to publish the excommunication of those persons who refused to listen to his reproofs? Had he, through a motive of prudence, withheld the definition of Papal Infallibility, the Christian world might, perhaps, for a time, have shown a smoother surface, but truth would have been swamped among the bogs of Spiritism, Socialism, and other isms. The Holy Ghost, who guides the bark of Peter, would not permit such a catastrophe."

"But, mother," responded Letitia, "suppose one holding a sacred office performs in my presence an action, and I mentally judge *it*, not *him*, as I would judge myself were I the actor, am I guilty of rash judgement?" "St. Francis de Sales," rejoined the mother, "says if there are a hundred ways of viewing an action we should adopt the most charitable. God alone can know sufficient to be a just judge of even the most ordinary actions, and when He has not commissioned us to exercise this office, it is wiser to resist every temptation to usurp His prerogative. However, there are times when it becomes necessary to form a judgment of acts for the good of our own souls. There was a time when Luther was not only a priest, but a religious priest; still, it was not therefore a sin in good catholics when he publicly broke his vow, if they judged him before the Holy Church had pronounced judgment. Truth is by no means dependent for its existence on the worthy or unworthy practices of men, however responsible or elevated their position, and I would not wish you, through a mistaken charity, to call black white, or justify what is unjustifiable. Had you a brother a priest, and were you cognizant of his shamefully neglecting his duty—say, for instance, if he recklessly refused spiritual assistance to one on the brink of eternity; or *frequented*, for the sake of amusement, places such as saloons or races, in short—places unfit for those whose profession requires them to be followers of *the Master*, who said, 'Woe to the world because of scandals, for it must needs be that scandals come nevertheless; woe to that man by whom the scandal cometh.' You could not shut your eyes to the fact and flatter yourself that you are not your brother's keeper, but would be bound, although a woman, to discountenance his course, and, if necessary, report the case to his ecclesiastical superior, in order not to share his guilt. It would not be *you* judging, but the judgment would be already pronounced by the holy scriptures. The life-labor of Hildebrand, St. Gregory VII was one continued struggle to effect the reform of the demoralized clergy. His giant mind, grasping the terrible situation of the times, saw, for an instant, the deformed picture mirrored in the purity of his heart, beside that of his crucified God, and never more could he rest till he had discovered some moral chemical to completely erase it from the canvas, and bring out another and better picture. In the training of a religious life was at length found this moral chemical, and the establishment of Religious Orders, vowed to poverty, purity, and obedience, in which the clergy were trained to a life of self-abnegation, was the visible means of saving the Christian ark afloat upon the waste of vice. To come nearer to our own times, it is related of the energetic Pope Sixtus V, who, it is said, was 'strictly impartial in administering justice,' that he 'judged the friar, who imposed on the piety of the faithful, to be scourged from one end of the Corso to the other.' The punishment, inflicted in the sight of the people whom he had scandalized, would, at least, prevent *them* from excusing themselves for sin, with the plea that since their teachers, who are under vows, can do thus and so without reproof, nothing better ought to be expected of them. But I am making a very long story, and it is too late, Letitia, to tell you of Samuel and the witch, as you requested. I will, therefore, reserve it for some future time; but, I pray you, do not fall into the habit, so fatal to all true peace, of brooding over unredressed wrongs; rather attach your heart to the holy and the humble, who besiege the great white throne by day and by night, by word and by work, that the eternal kingdom may speedily come." CLOUDLET.

[*For The Guardian.*]

THE DE PROFUNDIS BELL.

"They groan, groan!"
Rings out the solemn bell,
"They moan, moan,
But not the moan of hell.
Pray!
Their souls have not yet risen."
"Pray! pray!"
Echo the souls that wait in prison.

Oh ring, ring,
Your sad notes on the air,
Oh sing, sing,
To God your mournful prayer.
Kneel,
That they may be forgiven,
Kneel, kneel,
As kneel triumphant hosts in Heaven!

J. POUJADE.

SPIRIT OF THE CATHOLIC PRESS.

IN an article on the "Health of the Holy Father," the New York *Freeman's Journal* says:—When we telegraphed to Rome, and had our answer, (April 13–14) we did not fully understand the diabolical aim of the enemy. We knew our correspondent, in ordinary circumstances, would have telegraphed us, were the Holy Father dangerously ill. But perhaps our correspondent might be away from Rome, or in some other manner impeded. Therefore we telegraphed, and received our satisfactory answer.

But we now understand the purpose of the vile anti-Catholic conspiracy. The "dangerous illness," "dying condition," etc., of the Holy Father, were sent by studious contrivance of the Piedmontese Usurpation of Rome—*falsehoods*, meant for an evil purpose! We learn that regrets are expressed, by the friends nearest the Holy Father, at the ready acceptance of the stories about the "dangerous condition" of the Holy Father, given by the less carefully edited Catholic papers of Europe. We do not care to repeat these regrets, as to Catholic journals in America, that seem to be counting on the speedy decease of the great Pope Pius IX. It is not, by any means, of Catholic faith; but it is a most settled *thought* and *conviction*, among very many Catholics, that this most wonderful of the Popes—who has outlived the "years of Peter" at Rome; who has been privileged to decree the Immaculate Conception of Our Blessed Lady as an Article of the Faith; who has decreed the Infallibility of the Pope, when speaking *ex cathedra;* who has declared the honor to St. Joseph, as Universal Patron of the Church of Christ, and set over all the Family of our Lord and Saviour—that this wonderful Pope is going—helped by the prayers without ceasing of the whole company of the faithful, to live to see the dawn of a bright and glorious revival of Catholic faith, and Catholic practice and action throughout the world.

This is our very firm human conviction; and, therefore, we recognize in all the anticipations of his speedy death—otherwise than by martyrdom—something, less or more distinct, of delusions insinuated among the faithful by the enemies of the Church. VIVAT PIUS NONUS.

THE Philadelphia *Catholic Standard* has an article on "Protestant" religious orders, in which the vain attempt of "the sects" to found institutions similar to those of the Catholic Church is well shown up. We extract the following from the article in question: The High Church party in England desire to bring their national establishment into a closer conformity with the Church Catholic. They see that the religious state flourished in those ages that they admit were not only pure, but enjoyed a plenitude of divine grace; ages in which the Church was united before the division of the East and West. Consequently, the more advanced members of that school have endeavored to engraft this shoot of the living vine into the heresy-eaten tree of Anglicanism, and with no inconsiderable success, in a material point of view. In England, and in the Episcopalian Church of this country, there are so-called "Convents," "Monasteries," "Sisterhoods," and "Communities," with "Nuns," "Monks," and "Sisters," and "Mothers Superiors." These awful phenomena have alarmed the strong Protestants who think that their "Bulwark of the Reformed Churches" is becoming very weak. Occasionally their fears are verified, a "Convent" sometimes goes "over" to Rome in a body, and carries with it a lot of zealous souls who, having had their spiritual appetites excited, are no longer able to satisfy them on husks, but crave the living water and the true bread.

The real fact is, that the true idea of religious life is impossible outside the Catholic Church. The very things that it is considered good to avoid in these mock establishments are the essence of the whole life. We are told that there are "no vows!" Fancy marriage without vows! And the religious state is a spiritual nuptials. When St. Agnes was pressed to marry, she replied that she was already espoused to a celestial bridegroom. Had she vowed a temporary fidelity to Him? No! but a perpetual, long-life allegiance. Again: This spiritual espousal is cherished and kept alive by the reception of that "Flesh which is the life of the world." How can it be maintained without it? If ordinary spiritual life requires the reception of the Holy Eucharist, how can extraordinary spiritual life exist without it? The thing is impossible. And there is too much reason to fear that the great enemy of man has much to do with these spurious monks and nuns. The Devil often assumes the form of an angel of light. Let Anglicans reflect that, in all ages and at all times, the Holy See has shown especial favor to the Religious Orders and they to the Holy See. This is an instinct with them, and without this reverence for the Holy See no so-called religious societies can really prosper or even exist.

THE *Catholic Advocate*, of Louisville, Ky., refers to the disreputable conduct of "our Commissioners to Vienna" in the following manner: "Educate! educate!" This clap-trap cry of a set of shallow reasoners has been reverberating from one end of the land to the other, for more than thirty years. "Good citizenship," say they, "depend upon the education of the masses." This is a truism only when the term *education* is understood in its Christian acceptation. Understood as it is practically carried out in this country, it is any thing but true. There was a time when the great preponderance of criminals in this land were the most unlettered classes. That preponderance has been lessening year by year, ever since the inauguration of the purely secular system of education now adopted in most of the States, and it is now the opinion of many close observers that both the greater number and the more heinous offenses against the majesty of law are perpetrated by men of more than ordinary intellectnal culture. In vain did the Catholic Church, through her authorized ministers, declare the inevitable consequences of a system of education from which was eliminated every thing relating to God and the eternal interests of His creatures here on earth. Only derision followed their words. It can not be that men who yet retain a spark of faith in Christianity will much longer allow themselves to be made, in this matter, the accommodating tools of a faction that is at once thoroughly irreligious and thoroughly reckless of the consequences of their action upon social order and well-being.

The newspapers are filled with accounts of the shameful conduct of the American Commissioners to the Vienna Exposition. These men, it is fair to presume, were all selected for their supposed fitness to represent the peoples of the several States at an Exposition which was designed to bring before the eyes of the whole world whatever is best and most worthy in art, and science and, manufactures, no matter where produced or by whom. Uncultured men would never have been selected for such positions. What have these educated men been doing? Simply attempting to sell themselves for money! Could the most unlettered vagabond picked up on our streets, and sent to represent us in Vienna, have more thoroughly disgraced his country and himself than have these cultured scamps? There can be no hope of a higher standard of public morals in this country, unless through a radical change in our system of public instruction. Heaven send the day when honest-minded Protestants will see this as we see it.

THE St. Louis *Western Watchman*, in referring to "The dreadful accident at Dixon," Ill., by which so many lives were lost, takes occasion to say a few words relative to the practice of baptizing by total immersion. We quote: "A frightful accident took place at Dixon, Ill., last Sunday, on the occasion of an immersion by a Baptist preacher. A river near the town was selected, over which a five-span iron bridge was some years ago constructed. Thousands of sight-seers had collected on this bridge anxiously intent on the very unnecessary and indelicate ceremony going on below, when all of a sudden a span of the structure gave way, precipitating several hundred into the river and drowning nearly one hundred of the number. This sad accident, and the precious lives that were lost in consequence, we must lay at the door of a besotted conceit which for three hundred years has been battling against triumphant refutation, and which still possesses the minds of several millions of people. That the Christian ordinance of baptism should be performed only in rivers, and then by the immersion of the whole body into the water, is a pitiable fallacy, born of a disbelief in the authority of Christian tradition. It is, in many cases, grossly indecent, and this very indecency, in all cases where females are baptized, is the very attraction which makes the vulgar throng to the ceremony. There can not be the slightest doubt that immersion is the oldest, and, in all respects, a perfectly valid form of baptism; but, as in the case of communion under both kinds, the Church, ever watchful of the proprieties of time and pure religious intercourse, has modified the custom of the administration, and made the ceremony becoming, while saving both matter and form. How can invalids and those at the point of death avail themselves of the grace of conversion, if immersion, which in their case could not be undergone without suicide, be made a necessary condition of that Sacrament which makes us children of God and heirs of Heaven? How administer baptism to the wounded and dying after a great battle? How administer that ordinance to the victims of a great plague? But it is folly to argue, when sectarian rancor supplies the lack of logical inquiry."

THE Brooklyn *Catholic Review* refers to the controversy recently had between Father Thorp and Mr. Forbush in the following manner: "The Rev. T. P. Thorp, a distinguished priest, of Cleveland, Ohio, has taken up the cudgels against Mr. Forbush, the Unitarian preacher, who has recently been distinguishing himself in Cleveland by his assaults upon Bishop Gilmore and his harangues upon the Jesuits. Our Unitarian friends, whose mental peculiarities disable them from knowing when they are overthrown on purely theological or philosophical grounds, should, for their own comfort, strictly confine themselves to those grounds, and never adventure into questions of fact. Mr. Forbush, at least, is, doubtless, sorry enough that he aired his history so freely of late. We should like to caution him that there are few reliable historians whose work would afford him a ready solace. It is the misfortune of men who form theories before they consult authorities or study facts that they are ready to adopt anybody's *ipse dixit*, if only it seems to promote their cause. Mr. Lecky and his model, Mr. Buckle, now alas! falling prematurely into disrepute, are men whom our newspaper and pulpit philosophers take to very kindly, and look up to with profound respect. Yet Mr. Lecky, in his *History of Rationalism in Europe*, put it down as a fact that, although S. Thomas Aquinas was, probably, the ablest writer of the fourteenth century, he taught that diseases and tempests were the direct work of the Devil, and that the Devil can carry people through the air at his pleasure. It was bad history though, for S. Thomas died in 1247, and bad rationalism, in the sense that it was irrational enough to point out no place in the rather voluminous works of S. Thomas wherein he taught the doctrine ascribed to him. Father Thorp's method of pricking the bladder of Mr. Forbush's conceit, and leaving it collapsed and shrivelled, is one that can be readily applied to more ambitious men than he, and with results quite as disastrous.

GENERAL EUROPEAN NOTES.

FRANCE.—The *London Register*, speaking of the fusion of the Legitimists and Imperialists, in which it was agreed to withhold their votes from the Republican candidates, says: "The amity between the Legitimists and the Imperialists exhibited on this occasion has created great irritation and bitterness among the partisans of M. Thiers. The *Debats* is very savage, as might have been expected from the most unprincipled journal in France. But there is nothing extraordinary in this junction of the two parties against Republicanism in any form. Both are strongly Monarchical; both are strongly opposed to anarchists and revolutionists. The Legitimists are well aware that the late Emperor had no hand in the revolution of July, 1830, which was the work of Louis Philippe; nor in the Revolution of 1848, which overthrew the Throne of the Citizen King, and sent Louis Philippe into exile. He certainly was no admirer of Orleanism, and had no respect for the throne of the barricades, which he always considered to be founded upon pernicious principles. But against the old Monarchy of France he never lifted his hand, and for the Legitimists he entertained a high respect, as men faithful to a noble cause. Of the grandson and heir of Charles X he always spoke with profound respect and with sympathy. There is no reason whatever, therefore, why the adherents of the Comte de Chambord and of Prince Louis Napoleon should not meet cordially upon a common platform, to oppose Republicanism, whether represented by a gentleman who, like his chief, had been an Orleanist, and had become a Republican, or by a Communist from Lyons. We hope this commencement of friendly intercourse will terminate in a fusion between the two Monarchical parties in France. The Republic is a sickly exotic which never will strike deep root into the French soil; and, to all appearance, the only Monarchy that can be stable there is the old Monarchy of St. Louis, or the Empire. As a temporary arrangement and expedient, the Republic of M. Thiers has, it is but fair to acknowledge, done good service to France. It crushed the Commune with vigor, and inflicted heavy and just punishment upon such of the principal criminals engaged in that war against society as did not invade justice by finding an asylum in London; it made peace with the Germans, and has contrived already to pay off three-fourths of the enormous war-fine imposed by the merciless conqueror; it has, in a great measure, reorganized the broken army, and it has maintained the public credit. These are great merits for which M. Thiers has a right to claim credit. But to the Empire, France owes the deepest debt of gratitude for producing the astonishing national wealth which has enabled her to bear her gigantic burdens, by developing the vast national resources.—*Register*.

RUSSIA.—The intentions of Russia with regard to the expeditions to Khiva are becoming gradually better understood, or we should perhaps rather say, they are more plainly and unequivocally avowed, and as the Russian press becomes precise and outspoken, our Government and its organs are growing sensitive and getting alarmed. It would not do to appear funky, and therefore the alarm really felt is concealed sometimes by strong language, and at other times by pretended contempt. There is no doubt that the campaign is the result of a well-considered policy; that it is an aggressive act of ambition, and that it is aimed more at the Sovereign of India than at the Khan of Khiva. The Russians owe England a deep grudge. We have been the great stumbling-block in their way to the fulfillment of the will of Catharine. We inflicted upon them a heavy loss in men, money, and prestige in the Crimea, and they are determined upon revenge. Hence the *entente cordiale* with Berlin; hence the friendly intercourse with Washington; and hence the Khiva expedition. It will be an expensive affair, but the cost will be considered as nothing if the end be accomplished. Let us not hug ourselves under a false idea of security because of the great distance between Khiva and Lahore. As we have repeatedly observed, so wild a notion as the invasion of India by the Cossacks does not disturb the Russian brain. Native discontent, a rebellion in British India, formented by Russian agents with the promise of Russian aid, are the means by which the Russians contemplate the accomplishment of their ends; and, unhappily, our Indian policy, from the evil days of Lord Dalhousie, who produced the mutiny, to this moment, is playing the Russian game only too well. By unjust treatment we are making deadly enemies of the native Princes, in mad disregard of Lord Ellenborough's wise counsel and admonition, and when the bad seed we are annually sowing shall have yielded its yearly crop, it will be poor comfort for England to come to the conclusion—too late, that honesty is, in all circumstances, the best policy, and that Mr. Grant Duff is a charlatan, and the Scotch policy in India a deplorable blunder.—*Ibid.*

GERMANY.—The war against the Church goes bravely on but the Church is neither to be bullied nor cajoled. To Bismarck's brutal menaces, the German bishops priests, and lay Catholics pay no heed. In the midst of persecution and insult they are calm and immovable. The bishops go on discharging their duties just as if no laws were passed or proposed for the enslavement of the Church by the heretical temporal power. Undeterred by the new penal law, the Archbishop of Posen has fulminated the Major Excommunication against any persons who shall undertake the office of school-teachers in the place of the clerical teachers, whom the Government have displaced for no other crime than fidelity to the Church and to its visible head. They would not apostatise—they would not ally themselves in any way with these wretched Döllingerites, and, therefore, they were dismissed from their chairs and deprived of their income.

Of course the excommunication has no terror for the rengades who call themselves "Old Catholics"; and it would be easy enough to find among them as many schoolmasters as Bismarck can want, to corrupt and pervert the minds of Catholic youths—for these wretches are ravening for pelf; but they are so despised throughout Germany that their appointment to the vacant chairs would create general dissatisfaction among the members of the „ Evangelical Church," as the Prussian Protestant Church is called, who can not comprehend how man can call himself a Catholic and set the Holy See at defiance. Moreover, those Döllingerites who receivd Holy Orders are, generally speaking, men of immora life, fornicators and adulterers, who, by their infamous conduct, prove that they have no religious principlesl at all. They are really freet-hinkers and revolutionists, and are units in thar huge mass of infidelity and republicanism which Bismarck's frantic policy is making a vital power in Germany. Nor is this the only mortal wound the "Great Chancellor" is inflicting upon the German Empire. The emigration which his stern rule is promoting in Germany will in a few years, make that Power the weakest in Europe. The Empire requires an enormous standing army, and in a little time the coutnry will not have men enough of the proper age to supply one-half the requirements of the War Office. The young and able-bodied are flying from the enormous taxation and conscription of the new Empire. The Bavarians, the Saxons, the Hanoverians, the Hessians, the Mecklenburgers of Strelitz and Schwerin, and the population of the other annexed or degraded States, large and small, never did love Prussian bureaucracy; and though, in the delirium of desire for glorifying Vaterland three years ago, they rushed to battle against France, they are now less Prussian than ever. Prussian aggrandizement has been the ruin to them, Prussia alone has gained by the defeat of France. All the French money has, they bitterly complain, flowed into Berlin, while their own homes have been made desolate and their fiscal burdens have become intolerable. Since the battle of Sadowa, the taxation of the States annexed to Prussia for the crime of upholding the Treaty of Vienna and its offspring, the German Bund, has increased at least three hundred per cent. And, besides this the stiff-and-starchy Prussian military system has displaced the quite drill and the triffling military service to which the people were accustomed under the old Bund and the Austrian supremacy. Hence the exodus which is tapping the German Empire and drawing away its fighting men in every quarter. And of this exodus it may with truth be said that *vires acquirit eundo*. The ample employment and the high wages which the peasant German emigrants and the class of clerks obtain readilyt in the United States are a powerful incentive to those at home to follow their fortunate precursors, and the effect is already felt at Berlin.

ROMAN LETTER.

ROME, April 18th, 1873.

THOUGH the Holy Father is no longer able to sing Mass for them, his faithful Romans cling to St. Peter's, and to the memory of the Easter benediction in the great square. Last Sunday morning and afternoon there was a goodly crowd before the iron screen of the choir chapel; and a brave stream of carriages, all day long, on the Ponte St. Angelo. It seemed that any other church was out of the question for thorough-going "Pampelini," and that turning one's back upon the Vatican, for the out-lying and half-forsaken St. Mary Major's, might, like enough, be interpreted a symptom of incipient disaffection. For all that, your correspondent does not regret wending his toilsome way up the steep and dusty Esquiline, made nearly impracticable in all its approaches by Piedmontese so-called improvements. There was once a shady avenue leading you easily to the west front of the Basilica. Last autumn the trees were cut down to make room for an embankment, with a level carriageway bridging the valley between the Esquiline and Quirinal hills. The new and solid road constructed by the Papal engineers in 1865, up the south-western slope, is being pulled to pieces, at great cost, and with horrible disfigurement of the neighborhood, because the Municipal plan includes, for some enigmatical motive, the lowering throughout of the *piazzi* or square on which St. Mary Major's opens. The foundations of the huge pile itself are already laid bare, full two fathoms deep. When, two months since, I heard that the Chapter of the Basilica had, in its alarm, memoralized (of course, unsuccessfully) the Revolutionary authorities, I was induced to hope that the fears, shared in by the citizens generally, might be exaggerated. The builders of old-time laid cathedral foundations marvellously deep and strong. Looking, last Sunday, into the ugly trench, at the great gray blocks on which the sun had not shone for ages, I took part with a group of Trasteverini angrily gazing in, and feared myself lest the day for the overthrow of Mary's fairest temple be close upon us.

God's visible curse is upon this unhallowed revolutionary work. Crime and accidental death are rife among the laborers in the expropriated church lands. On one building lot the earth fell in and buried nigh a score of workmen. In another excavation, in the very shadow of the Basilica, a laborer paid with his life for the desecration to which he was an accessory. Wine shop rows are of daily occurrence, and more than once blood has been spilt on the stolen land. Here is the fashionable spot for duelling and suicide—besetting sins of the Italianissimi. Two members of the Chamber of Deputies fought, last week, under the solemn cypress trees in Sixtus the Fifth's famous Villa—now expropriated and laid waste. Another disgraceful "affair of honor," with the infliction of a severe wound, is recorded in this morning's papers.

My loitering survey over, I entered St. Mary Major's in time for the fourth vesper psalm, a nice Gregorian "*Laudate Pueri*," finely set to harmony. Your readers know that in Rome there is no obligation to be in time for Vespers, or to stay a moment longer than one's capricious devotion may chance to counsel. The moderate congregation—some three or four hundred—was always changing; perhaps not twenty stood (for there are neither chairs nor benches) from "*Deus in adjutorium*" to the Bishop's blessing at the end. I remained for a short time at the costly marble balustrade—Pio Nono's gift—that shuts off the great apsis, with full view of the noble choir, perhaps sixty feet broad, and almost twice as deep. The high altar, raised between the sanctuary and the nave, was adorned with a double row of handsome candlesticks, and graced, in honor of the station, with four gorgeous reliquaries. But in all the great basilicas the high altar is reserved to the Sovereign Pontiff alone. For three long years that of St. Mary Major's has lain under a virtual interdict. On Sunday a smaller one, simply decorated, had been built up at the bottom of the choir, where the Holy Father's throne usually stands. Seated on a faldstool before this was the officiating Bishop, in vestments of dazzling cloth of silver, attended by six cantors in less costly copes of the same material. The numerous canons of the Basilica—all with the titles of Right Reverend and highly privileged—wear rich robes of purple silk and ermine. Below them, in humbler stalls, were the *Beneficiati*—I suppose the old English minor canons. They have a black cassock and short surplice, with a tippet of gray fur. Acolytes and seminary-boys filled up the choir, the singers, relatively very few in number, being shut up in a high organ-gallery—invariable Roman usuage. On the Epistle side—for such is the tradition of St. Mary Major's—stands the paschal candle, of enormous size, fixed, without candlesticks, upon a column of precious marble, built on purpose with the church. The distraction, suggested by a ladder of twenty rounds, propped against the wall hard by, how the deacon, on Holy Saturday, managed to light it was, let me trust, a pardonable one. I remember having some-where read that this same paschal candle of St. Mary's Majors was, in the primitive church, of notable import. In its wax were engraved the golden letter and the date of Easter. It was set up betimes in the ecclesiastical year, and country cathedrals sent messengers to examine it, and take back information hard to procure in pre-almanac ages. The candle was afterward carefully laid by and referred to in Rome as an authentic record.

My walk of Sunday afternoon had another object. Beside St. Mary Major's there is a solemn exposition and veneration of relics in the neighboring church of St. Praxedes, and a little earlier at St. John Lateran's. Starting in good time, one may assist at all three. The beautiful devotion is deferred at St. Peter's until Easter Monday, its own Station day. The officiating Bishop or Canon, (at St. Praxedes, which is a Benedictine church, the mitred abbot) in cope and stole, mounts to a conspicuously-placed gallery, or, as at St. John Lateran's, to a raised platform. Receiving each reliquary in succession from attendant priests, he holds it for a minute or two in full view of the people, and then repeats the simple ceremony at the opposite end of the gallery or platform. He is heard, at the same time, repeating, in a low tone, certain prescribed anthems and psalms. Close behind stands a cantor, who, as the prelate exposes a relic, chants aloud in Italian, and with a pecullar inflection, its name and summary description. The relics are venerated in order, beginning with the least in rubrical dignity; saints only beatified before saints canonized; virgins before confessors; martyrs before apostles. The exposition, of course, varies in length and in interest according to the richness of each church's relic treasury. All the basilicas have something sanctified by the touch of our Blessed Lady—at the very least, a fragment of her veil. Most can also commemorate St Joseph and St. Anna in their exposition. At St. Peter's they show St. Joseph's cloak and staff. But it is in relics of the Passion that Rome is most enviably rich. Thorns from the Crown; the pillar of the scourging; the purple robe; Herod's white garment; two nails; the title of the Cross; shreds of our Lord's winding sheet. In all our churches, save one, the last and, therefore, noblest relic, is a piece of the true Cross. When the precious reliquary is brought forth the church bells are rung and the cantor raises his voice a note higher. St. John Lateran's is the fortunate exception. After the large fragment of the true cross has been again deposited in the Treasury, a small jewelled casket of pure gold is brought to the altar. It contains a crystal flash. The bells ring out a noisier peal; the Bishop elevates the relic high above the kneeling multitude, and the cantor, raising his voice to its highest pitch, announces the blood and water that flowed from the pierced side of our crucified Lord. It is by a happy Providence that the holiest relic in Christendom be in the keeping of the Church of St. John Lateran—mother and mistress of all the Churches *Urbis et Orlis*.

Holy Week, well-nigh blotted out of mind, a festival very dear to Rome—Pio Nono's 12th of April anniversary of his return from exile in 1850, and of his miraculous escape at St. Agnese, in 1855; doubly solemn, because also kept in memory of his ordination and first Mass, April 11, 1819. The illumination and fireworks, usual in former years, would neither be tolerated by the Piedmontese Government, nor in safety from revolutionary mob-law. Had it not been for a well-written commemoration in Good Friday's *Osservatore*, the 12th of April, 1873, might have slipped by altogether unobserved The annual *Te Deum* as St. Agnese is fixed for the day after to-morrow.

MINISTER WASHBURNE.

HIS MANLY CONDUCT IN THE CASE OF ARCHBISHOP DARBOY.

IT will be recollected that during the reign of the Commune, in Paris, our Minister, Mr. WASHBURNE, with a nobleness of soul and a courage worthy of the cause in which it was exhibited, earnestly protested against the outrages which were daily being perpetrated on good and deserving citizens. In the case of the lamented Archbishop Darboy, these manly traits were conspicuously shown. He did every thing which was possible to lighten the troubles of that worthy priest, and for this has gained the everlasting thanks of all good Catholics. Some time ago, the Catholic Union (circle of New York) wrote a letter to Mr. Washburne, in which their appreciation of his conduct was set forth. We herewith give the answer of Mr. Washburne which contains much matter of interest not heretofore made known:

MR. WASHBURNE TO DR. HENRY JAMES ANDERSON, CHAIRMAN, ETC.

PARIS, January 31, 1873.

DEAR SIR:—Before leaving New York I had the honor to acknowledge, in a brief note, the receipt of a letter addressed to me by yourself and other officers of the Catholic Union, (Circle of New York) in testimony of approval of my course as the representative of the United States, in France, during the siege and Commune of Paris, and particularly as connected with that illustrious prelate, Monseigneur Darboy, the Archbishop of Paris. Having returned to my post of duty, I now desire more formally to tender to you and all the members of the Union my sincere and grateful thanks for their kindness, and to tell you how highly I appreciate their approbation.

I had no personal acquaintance with the late Archbishop of Paris previous to the breaking out of the Communal insurrection on the 18th of March, 1871, but, from reputation, I knew much of his character. He was a man eminent for his piety and virtues, and beloved by all the people of Paris for his benevolence, generosity and kindness. After the city fell into the hands of an armed mob, which held supreme and complete control over the lives and property of every person in it, and when so many of the higher classes were fleeing from the danger that threatened them, the Archbishop resolutely refused to leave the city, alleging that it was his duty to confront every danger and remain with his people in their time of trial, and endeavor, by his example and courage, to mitigate the horrors of the situation. It was in the early days of April that I learned that he had been arrested and torn from his residence by the order of the bloodthirsty Raoult Rigault, the "Procureur of the Commune," and cast into the prison of Mazas, and guarded *au secret*. No crime was charged against him, but it was openly avowed that he had been seized and was to be held as a hostage. Other eminent and distinguished men were seized at the same time and held for the same purpose. Among them were M. Beaujean, the President of the Court of Cassation, the Abbè Deguerry, the Cure of the Madeleine, and several priests.

On the 18th of April, 1871, Monseigneur Chigi, the Papal Nuncio at Paris, applied to me on his own behalf, and on behalf of four of the ecclesiastical Canons of the Metropolitan Church of Paris, for the purpose of invoking my protection in favor of the Archbishop. I may be permitted to say here, in explanation, that when the insurrection broke out on the 18th of March, and the Government was obliged to leave the city and go to

Versailles, it was proper that the entire Diplomatic Corps should follow. I therefore removed my legation thither, but such was the situation in Paris, and there were so many interests of our countrymen to be protected, and so many German interests with the protection of which I was charged, that I deemed it my duty to remain in the city, while my Secretary, Colonel Hoffman, took charge of the Legation at Versailles ; and it was, probably, because it was the only member of the Diplomatic Corps that remained in Paris during the reign of the Commune, that it was applied to in behalf of the Archbishop. I had an interview with Monseigneur Chigi, at Versailles, on the 22d of April, and he explained to me the perilous situation of the Archbishop. The Commune was, at this time, in the very zenith of its power. With more than a hundred thousand soldiers, all completely armed, equipped and subsisted, with all the wealth of Paris at its feet, this great city, of nearly two millions of people, was ruled by violence and terror. The Nuncio appreciated with me how delicate a matter it was to attempt to interfere with the Commune authorities in behalf of the Archbishop ; but, feeling that I correctly interpreted the feelings of my Government and people of the United States, and deeply sympathizing with him in his persecutions, I expressed to the Nuncio not only my willingness, but my earnest desire to do all in my power, that I could in my position properly do, to obtain his release. Returning from Versailles to Paris late that afternoon, I took measures that very evening to obtain an interview on the following morning (Sunday) with General Cluseret, then the Commune Secretary of War, with a view of seeing what could be done. I had known Cluseret before, as he had been a General in our service during the rebellion, and who had become a naturalized citizen of the United States. Accompanied by my private Secretary, Mr. McKean, I called upon him at the Ministry of War, at the appointed time. While expressing much sympathy for the Archbishop, and professing to regret his arrest, he frankly told me that such was the exasperated state of feeling in Paris that no man would be safe for a moment who would propose his release. I remonstrated against the inhumanity and barbarism of seizing such a man as the Archbishop, accused of no crime, thrusting him into prison, permitting no intercourse to be held with him, and holding him as a hostage. I said that, if it were not possible to release him, I must be permitted to visit him in prison, ascertain his wishes, and look after his wants. Cluseret agreed that my request to see him was reasonable, and proposed to go at once with me in person to the Prefecture of police to see Raoul Rigault, and obtain the proper authority to visit the Archbishop in the prison of Mazas. It was about eleven o'clock in the morning when we reached the Prefecture of Police, and, escorted by such a dignitary as Cluseret, we threaded the mazes of the fearful old prison, all the entrances and halls of which were filled with the troops of the insurrectional national guard. Demanding to see Raoul Rigault, we were informed that he was yet in bed, and Cluseret went to see him, while Mr. McKean and myself waited in the gilded saloon of the prefecture palace. He soon returned and brought a pass, which is a curiiosity in itself, and a copy of which is as follows :

"REPUBLIC OF FRANCE.
PARIS, April 23d, 1871.

"*Prefecture of the Police. — Cabinet of the Secretary General.*

"We, members of the Commune, civil delegate to the Prefecture of Police, authorize the citizen Washburne, Minister of the United States, and his Secretary, to communicate with citizen Darboy, Archbishop of Paris.

(*Official Seal.*) "RAOUL RIGAULT."

We lost no time in availing ourselves of the permit, and drove directly from the prefecture to the Mazas prison. Though the prison was in the hands of the Commune, I was received courteously, and had no difficulty in obtaining access to the Archbishop. I gave a full account of my interview with him in an official despatch to my Government, written on the same day. I shall take the liberty of sending you herewith a copy of all my correspondence in regard to this matter, which has been published by the State Department at Washington. As I found him very feeble and suffering much from dyspepsia, I procured the permission to take him some old port wine, and also to send him some newspapers. I proposed to send him any thing else he might desire, and to furnish him with any money he might have use for, but he had no present want of any thing of the kind.

After my first interview with the Archbishop, I became so much interested in him, and he seemed so gratified to see me, I visited him as often as my pressing duties would permit. I was allowed to enter freely for some time, and was received with a certain degree of politeness by the keepers. The last time but one I was at the prison I saw an order posted that all permits to visit prisoners would be revoked ; but, as the Archbishop was so feeble, I was determined, if possible, to obtain another permit. I, therefore, sent Mr. McKean to Raoul Rigault, then, as always, the ruling spirit of the Commune, to obtain another and permanent pass.

Mr. McKean, who had been obliged to see this man often on matters connected with my Legation, and who had kept on good terms with him, after much persuasion wrung from him the following :

COMMUNE OF PARIS.
PARIS, April 23d, 1871.

Cabinet of the Procureur of the Commune.

The Director of the Mazas will permit citizens Washburne and McKean to communicate with prisoner Darboy.

Permanent.

RAOUL RIGAULT,
Procureur of the Commune.

(*Official Seal.*)

Examined May 21, 1871.

You will notice the wording as showing the temper of the man at the time. I am no longer designated as "Citizen Washburne, Minister of the United States," but simply "Citizen Washburne ;" and the Archbishop, instead of being designated as "Citizen Darboy, Archbishop of Paris," is simply called "the prisoner Darboy."

I had up to that time visited the Archbishop six different times, and it is a great satisfaction to me to believe that my visits were a source of much comfort to him. I always took him some newspapers and told him the news of the day. Our conversation turned a good deal on the efforts that were being made to have him exchaged for Blanqui, the great Communist and Revolutionist, then a prisoner of the regular Government. You will be struck with his clear and concise statement in this regard, and which is among the documents I send you, and which I now have in his own handwriting. He always expressed to me his thanks for coming to see him, and he was kind enough to say, more than once, that one reason why he should like to be set at liberty was that he might tell the world how kind I had been to him in his imprisonment.

The last time but one that I saw him I was much distressed to find him in still more feeble health than I had previously seen him. The confinement in prison was aggravating his dyspepsia and prostrating his strength. Feeling a certain anxiety in regard to him, I went again to see him on the afternoon of Sunday, the 21st of May, bearing with me the special permit of Raoul Rigault, as above set out. It readily obtained me accesss to the prison, but when I got in I found every thing in a very different state from what it had before been. There were mostly new men in charge, and the utmost confusion reigned. Nearly all were more or less drunk ; they all claimed authority together, and they all seemed annoyed at my presence. Instead of the ordinary politeness with which I had been uniformly received, I was treated with rudeness. They refused to permit me to enter the cell of the Archbishop, as I had previously done, but they brought him out into the passage, where I could only converse with him in the presence of the guardians. Unfortunately, I had to tell him that I had no good news to communicate, and that there was no change in the situation for the better. I told him that I had found him so unwell the last time I called, that I had come again so soon to ascertain how he was, and if I could render him any further service. He repeated to me his acknowledgments, and said he knew of nothing further I could do for him at that time. After some more conversation, I bid him what, alas, proved to be a *final adieu*, but promising soon to visit him again.

Up to this time, though suffering in health and oppressed with anxieties, not only in regard to his own condition, but in respect to the condition of his country, whenever I visited him he seemed not only cheerful, but sometimes even gay. I shall never forget the *naivete* with which he introduced me into his dismal little cell, describing it as at once his "parlor," his "sitting-room," his "sleeping-room," and his "dining-hall." Though he always appreciated the danger of his situation, he expressed himself as prepared for any fate that awaited him ; and, as I said in my dispatch to Governor Fish, no word of reproach for his persecutors ever escaped him, but, on the other hand, he even spoke of them in terms of kindness. Never before had I seen such resignation and such a Christian spirit in any man — and never a person who seemed so raised above the things of earth. On the occasion of my last visit he seemed much changed. He had lost his cheerfulness, and he seemed sad and depressed. The change in the guardians of the prison, and the general demoralization prevailing therein, forboding evil. And it so turned out that, at the very time I was with him this last time, the Government troops had entered Paris through the gate of Versailles, on the other side of the city, though the fact was not known for many hours afterward.

You can well imagine the state of feeling into which the insurrectionists were thrown when they found that the Government troops were inside the walls of Paris. The feeling which some of the leaders entertained toward the Archbishop before that time was expressed by the *Montague*, one of the most savage and brutal of all the Communist journals in Paris, in the following shameful menace :

"The dogs will soon not be satisfied with looking at the bishops" (alluding to the proverb, *un chien regarde bien un eveque*) "but will bite them ; our bullets will not flatten against the scapulars, and not a voice will be raised to curse us in the day on which we shall shoot Archbishop Darboy. M. Thiers, and Favre, the churchwarden, should remember this. We have taken Darboy as a hostage, and he shall die if they don't give up Blanqui. The Commune has made the promise ; and if it hesitate, the people will keep the word for it ; and do not accuse them. 'Let the justice of the Tribunals commence,' said Danton, on the day after the massacre of September, 'and the day of the people will cease.' Ah ! how I tremble for the Archbishop of Paris !"

As soon as the Commander-in-chief of the Government forces had got into Paris, I visited him at his headquarters to advise him of the situation of the Archbishop, to the end that he might take such measures to endeavor to save his life as might be deemed expedient. But it was impossible for any thing to be done, for the insurrectional troops held possession of all that part of the city between the Place de la Concorde and the prisons of Mazas and La Roquette, and were fighting behind the barricades with the fury of desperation and despair. It appeared afterward that on Monday, the 22d of May, some half-dozen of the most ferocious leaders of the Commune, including Raoul Rigault, united in council and decreed the death of the Archbishop and five other hostages.

I can not here go fully into the horrid details of what followed. They were soon removed from Mazas to La Roquette, in a common furniture-cart, followed the entire distance by an infuriated mob of men, women, and children, who insulted the unfortunate men with ribald cries and jeers. Locked up in La Roquette, they remained there until six o'clock on Wednesday evening, May 24th. At about that hour a detachment of about forty men belonging to a company of the insurrectional national guard, called "Les Vengeurs de la Republique," with a captain, first and second lieutenants, a commissioner of the police, and two members delegated by the Commune, arrived at the prison. After a long parley with the director in charge, who at first refused to surrender the victims, they were at length given up to that band of assassins, and to a certain and speedy death.

As I was anxious to learn all I could in regard to the Archbishop's last hours, I visited the prison of La Roquette a few days after the massacre. By the courtesy of the military officer in command, and of one of the old guardians of the prison, I was shown into the cell in which he had been confined, and from whence he had been taken to be shot. Every thing in the cell was precisely as it was when he left it. The Abbé Deguerry, (the cure of the Madeleine) the President Beaujean, and three other distinguished hostages, were taken from the same prison at the same time, and all of them, six in number, were ordered into the court-yard and placed against the wall which incloses the sombre edifice of the prison. All was pointed out to me. The Archbishop, the most illustrious of them all, was placed at the head of the line. The fiends who murdered him had, as if by derision, etched a cross upon a stone in the wall against which he was placed, and at the very spot where his head must have touched at the moment the fatal shot was fired. Though wounded, he did not fall at the first fire, but stood erect, calm and immovable, seeming to be absorbed in prayer. Other discharges immediately followed, and the venerable victim falling to the ground, life was extinct.

Toward three o'clock the next morning the bodies of all the six hostages, shot at the same moment, were tumbled into a cart, taken to the Cemetery of Pere La Chaise, and thrown pell-mell, without shroud or coffin, into the common ditch, from which they were, happily, rescued before decomposition had fully taken place. The body of the Archbishop had been robbed of every thing, even to his shoes. The sickening details of this terrible and bloody drama were fully developed in the trial of the assassins before a military tribunal at Versailles. Many of the guilty have been brought to a just and condign punishment.

The body of the Archbishop having been embalmed, it was laid in state in a "*Chapelle ardente*" at the "Archeveche," from the first to the seventh of June. I joined the immense throng of the people of Paris who passed through the palace to look for the last time on the known features of him who was so endeared to them by his Christian charity, by his benevolent acts, his genial disposition, and his kindness toward the poor and the lowly.

In return for the kind acknowledgment of the Catholic Union for my poor endeavors in behalf of the Archbishop, I have thus given you this hurried and somewhat imperfect account of my connection with him, and which I trust you may find of some interest. Would that it had been in my power to have saved his precious life !

I am touched by your allusions to the "illustrious Prelate and Martyr." No man could be with him without being captivated by his cheerful spirit and enlightened conversation. Illustrating in his life all the Christian virtues, he was learned, eloquent, liberal, and just. Meeting his fate with the firmness of a Christian martyr, all generous hearts have paid a tribute of respect to his memory.

I have the honor to be,
Very respectfully,
Your obedient servant,
E. B. WASHBURNE.

EDUCATION IN IRELAND.

HE can never be negligent about the education of the young, to whom it was said: "Feed my lambs." It is this part of his office which the world and its princes have resolved that he shall no longer discharge if they can help it. Mixed or secular education is their latest invention, and by its aid they hope to checkmate the Church, and, as Voltaire expressed it, "*écraser l'infame.*" But they will not succeed, and least of all in England. Sorely as our people are changed since a new religion beguiled them with its deceits and they ceased to be "of one heart and one mind," Englishmen still fear God, and do not care to entrust their souls to the doubtful guidance of the State. Their divisions may have given strength to the enemy, but they are not yet prepared to accept his remedy for them. Mr. Fawcett's University Test Bill (Dublin) was read a second time on Monday. Its object is good, as far as it goes, but if it is proposed as a sufficient alleviation of the wrongs of Catholics, it can only be regarded as a fresh injury. Mr. Fawcett "hoped his Roman Catholic friends would believe him when he said that he was ready to admit that they were suffering under a most serious grievance with regard to university education." He evidently believes, in good faith, that to throw open the Dublin University to them is to remove that grievance, which it does not even touch. That they should object to educate their children in company with others who believe any thing or nothing, and decline to submit them to the sort of teaching which is considered suitable to such students, appears to him a quite fantastic susceptibility. It is unreal in his eyes, because he does not share it. Why should other people care so much for the purity of faith, for which he cares so little? There are interests of so much more importance! Let them take his remedy, or do without one. In vain they reply that what he offers is no remedy at all. Even in what it proposes to effect, it is, as Mr. Henry pointed out, perfectly delusive. It takes from thirty to forty years, that gentleman observed, for a junior to become a senior fellow, so that no Catholic who may be elected under the new Act can possibly have any share in the direction of the university during the present century. The professors of Trinity College may tell the students, as they have often done, that the most sacred truths of the Catholic religion are fiction, or worse, and the Catholic fellows, when there are any, can do nothing to shut their mouths. Yet the Irish people are requested to believe that all their reasonable wants are met by allowing them to become fellows of Trinity College. If they reply, as they will never cease to do, that they take quite another view of Christian education, which they consider of graver import than any political object whatever, and that they can only be satisfied with an endowed university of their own, they are told that they aim at "educational supremacy," and that concurrent endowment is out of the question. When they ask *why*, they are blandly informed that the English and Scotch Protestants do not choose to grant it. The explanation is, perhaps, conclusive, and no doubt perfectly satisfactory—to the Protestants. But it will not content Catholic Ireland, and ought not to do so. Sir John Gray reminded the House that the Catholic people of Ireland had been "robbed for centuries;" that it was high time to restore a part of what had been stolen from them, and that this could be easily done from the surplus revenues of the Disestablished Church. Not at all, reply our legislators and journalists in chorus, for that would be concurrent endowment, which we have resolved not to allow. It would be idle to talk of "justice" to a people who, as Dr. Arnold said, "only care for justice when it is on their own side;" but considering that we are "the least popular of nations," it would perhaps be prudent to conciliate at least our own fellow-subjects, since we can please nobody else; especially when it can be done at the trifling cost of allowing them to educate their own children, and offering them only such aid in doing it as is freely given to others.—*London Tablet, of the 26th ultimo.*

MY COUSIN'S INTRODUCTION.

CHAPTER II.

"IN January, 1602, Francis was sent to Paris, charged with the arrangement of certain ecclesiastical difficulties which had arisen in consequence of the late transfer of the small territory of Gex from Savoy to France. Negotiations with royal ministers are proverbially slow and a matter that Francis supposed might be terminated in six days retained him at Paris six months. But for him this was not lost time. He gave the course of Lenten sermons at the Royal Chapel, preached constantly in various churches and communities, and was so tireless in his spiritual labors that during these six months he is said to have delivered one hundred sermons. It was during this visit that he suggested to Pierre de Berulle (afterward Cardinal) the foundation in France of an order for the education of the clergy, on the model of the Oratory established in Italy by St. Philip Neri. The project was carried out, and in 1611, when the oratory was established in France, its founder asked Francis of Sales to be its first superior.

"The reigning King of France was then Henry IV. He so highly prized and admired De Sales that he offered him every inducement to remain in France. He recognized in Francis the possession of all the qualities and virtues belonging to the model ecclesiastic, and best calculated to make religion respected and loved in a community scarcely recovered from the evil effects of religious wars. The learned Cardinal du Perron also appeared to be of the same opinion, for he said: "God has certainly given him (De Sales) the key of hearts. If you want merely to convince men, bring me all the heretics, and I will undertake to do it; but if you want to convert them, take them to Mgr. de Genève."

"Richard, cousin of mine," said I, "your measure is scriptural, heaped up and running over. I ask you a question about that little book there on the table, and you give me the entire biography of your Saint of Sales. It is all very edifying, certainly, but I want to know about the work."

"Oh, *The Devout Life?*" he replied. "I will tell you. In the first place, a singular fact connected with it is, that the work was completed before St. Francis was aware that he had written a book. It happened thus: A young, beautiful, and wealthy lady of the fashionable Parisian world was so impressed by a sermon preached by the Bishop of Geneva that she resolved to lead a new life, and solicited his spiritual advice. His counsels of enlightened piety soon taught her that it was possible to serve God with zeal without absolutely leaving the world. Seeing her but seldom, he wrote from time to time such instructions as he wished to convey, and also answered her letters asking for further advice. On a visit to Chambéry, Mme. de Charmoisy—for that was the lady's name—showed these papers to the learned and pious Père Forrier, rector of the College of Jesuits at that place. He was so much struck with their contents that he had them copied, and wrote to Francis of Sales, now Bishop of Geneva, urging him to publish them. The Bishop did not at first understand what he meant, and replied that he had no talent for authorship, and no time to write. When the matter was explained, and he ascertained that Père Forrier had studied and written out what he called his 'few miserable notes,' he exclaimed: 'Truly, it is a wonderful thing that, according to those good people, I have composed a book without knowing it.' Very opportunely there reached him at this juncture a letter from the secretary of Henry IV of France, expressing his Majesty's earnest wish that Mgr. de Genève would write a work setting forth the beauty of religion, and showing worldly people that a life of piety was not incompatible with a busy, active career. 'No one,' said the King, 'could write such a book but Mgr. de Genève.'

"Thus pressed on all sides, the bishop set to work, made some changes and additions in the manuscript, and published it under the now familiar title of '*Introduction to a Devout Life.*'

"The work had no model in French literature. It was neither apologetic nor controversial, but purely moral and advisory; and this was much in a period torn by religious dissensions and wars. Its success was enormous. Praises of the book and its author poured in upon all sides. Exaggerated encomiums disturbed the good Bishop. 'What!' said he, 'can not God make fresh-water springs to come forth from the jaw-bone of an ass? These good friends of mine think of nothing but me and my glory, as though we might desire any glory for ourselves, and not rather refer it all to God, who alone works any good which may be in us.'

"Meantime, the *Introduction* was translated into all languages, and so widely read, that it was called, at the time, the *breviary* of the people of the world.

"The imagery and symbolism of the book are full of grace and attraction. It draws illustrations from pictures and flowers, and its style is rife with similes and images which light up the essential solemnity of the subject. As Sainte-Beuve says, 'He puts plenty of sugar and honey on the edge of the vase.'

"But this grace of language and of style is not obtained at the sacrifice of strength or of principle. The work has many passages full of sombre energy, and, in particular, a meditation on death, (first book) which displays something of the peculiar vigor of a similar chapter (twenty-third of the first book) in *Thomas à Kempis.*

"Then, there is a shapeliness of penetration and a delicacy of insight surprising to those who have not closely watched the springs of human action and the workings of the human heart in themselves as well as in others. Distinguished moralists, such as Montaigne and Franklin, have discoursed eloquently and effectively on the morals and motives of men, but you will find in none of them the elevation and purity of St. Francis of Sales. Take, for instance, the thirty-sixth chapter of the third book, in which he points out the almost imperceptible motives of partiality and injustic, which prompt us in every-day life to the most selfish acts, consulting only interest and passion, while we pretend, to ourselves and others, to be totally unconscious of any thing in our conduct that is not entirely praiseworthy. Listen and see how admirably he introduces the subject: 'It is reason alone that makes us men, and yet it is a rare thing to find men truly reasonable; because self-love ordinarily puts us out of the path of reason, leading us insensibly to a thousand small yet dangerous injustices and partialities, which, like the little foxes spoken of in the *Canticle*, destroy the vines; for, because they are little, we take no notice of them; but, being great in number, they fail not to injure us considerably.'

"Now, remark how unerringly he places his fingers on spots and blemishes that to our eyes are apparently as white as snow:

"Are not the things of which I am about to speak unjust and unreasonable? We condemn every trifle in our neighbors, and excuse ourselves in things of importance; we want to sell very dearly, and to buy very cheaply; we desire that justice should be executed in another man's house, but mercy and connivance in our own; we would have every thing we say taken in good part, but we are delicate and touchy with regard to what others say of us; we would insist on our neighbor parting with his goods, and taking our money; but is it not more reasonable that he should keep his goods, and leave us our money? We take it ill that he will not accommodate us; but has he not more reason to be offended that we should desire to incommode him? . . . On all occasions, we prefer the rich before the poor, although they be neither of better condition, nor more virtuous; we even prefer those who are best clad. We rigorously exact our own dues, but we desire that others should be gentle in demanding theirs; we keep our own rank with precision, but would have others humble and condescending; we complain easily of our neighbors, but none must complain of us; what we do for others seems always very considerable, but what others do for us seems as nothing. We have two balances: one to weigh to our own advantage, and the other to weigh in to the detriment of our neighbor. *Deceitful lips*, says the Scripture, *have spoken with a double heart;* and to have two weights, the one greater, with which we receive, and the other less, with which we deliver, is an abominable thing in the sight of God."

"The book must be interesting," said I. "You must lend it to me."

"Candidly, George," my cousin answered, somewhat to my surprise, "you had better select some thing else for your reading; for, if you wish merely to pass away the time in its perusal, it will most certainly disappoint you, and you will find it dry and dull. If, indeed, you desire to read it with a motive corresponding to the author's aim in writing it, that's quite another affair. The book is for the heart and the soul, not for the calculating head and worldly mind. There's nothing about it of what your admired Carlyle calls *dilettanteism*, and its object is your welfare—not in this world, but in the next."

"In what language," I inquired, "was this work written?"

"In French, of course."

"But Francis of Sales was, you say, a Savoyard?"

"True,'" replied Dick; "what then?"

"Why, perhaps he did n't write pure French?"

"Perhaps not. You are an American, are you not, George?"

"Of course I am; what then?"

"Why, then, perhaps yon don't speak the English language correcly. And that," continued Dick, "reminds me, as our late President used to say, of a little story. You know that queer old original Major Eustace, who lives just beyond the lake. I heard him relate that, when a young man, he was traveling in Europe, and found himself, one fine day, at Moscow, without funds or tidings from home, except a letter advising him of the failure of his father's house. This was at a time when traveling facilities were far inferior to those of the present day. He could not get away, and so sat down and studied the Moscow advertisements. One of them demanded an English tutor for the two sons (aged respectively fourteen and sixteen years) of a Russian nobleman residing at a well-known chateau near the city. Eustace was a college graduate. He felt himself abundantly qualified for the position, and made instant application. He was cordially received, for the chances of obtaining an English tutor at Moscow were very slim. The Russian questioned Eustace very closely as to his acquirements—this conversation being, of course, in French—and things went on swimmingly until he asked our

American cousin from what part of England he came. Eustace replied that he was an American. The Russian's face fell. 'And what language do they speak in America?'"

"In the United States we speak English," replied Eustace.

"But it must be a *patois*," objected the Russian.

"Not at all," said Eustace. "We have no dialects, and, taken as a body, the American people speak better English than the people of England."

The Russian could not comprehend it. The result was, Eustace was not engaged. Our nobleman went all the way to St. Petersburg for what he wanted, and returned home triumphant with his born-English tuntor. Meantime, Eustace found some thing else to do, and remained at Moscow long enough to acquire the Russian language, and make many pleasant acquaintances. Being in London five years afterward, he found the Russian colony there in a fit of Homeric laughter over the strange mishap of two young noblemen recently arrived from Moscow. Eustace at once recognized the name of the Russian who insisted that Americans speak a *patois*. His sons had been taught English by the tutor picked up in St. Petersburg, and, fortified with plenty of money and excellent letters of introduction, had been sent over to acquire the polish of a London season in the best English society. In this society, then, they made their *début* speaking English fluently in *the broadest Yorkshire dialect!*

"Now, to return to your Savoyard objection," continued my cousin. "You must know, my dear George, that Savoy is essentially French in tongue and general characteristics of race. The French language is both spoken and written there in all its purity; and many authors of world-wide reputation as French writers are, in reality, Savoyards. There is, for instance, Vaugelas, the grammarian, Saint-Real, the historian, Ducis, the poet, the great Joseph de Maistre, his brother Xavier de Maistre, whose *Voyage autour de ma Chambre* I know you have read; and, in our own day, Cherbuliez, whose success as a novelist has made the Parisian romancers look sharply to their laurels. I have reserved mention of St. Francis of Sales for a special reason. He wrote at a period when the French language, under the influence of Malherbe, was soon to settle down into its modern form; and so pure is his language and phraseology, even tried by the highest French standard, that he is one of the model authors adopted by the French Academy when its celebrated *Dictionary* of the language was undertaken. The list of prose writers included, among others, the names of Amyot, Montaigne, Charron, Arnauld, St. Francis of Sales, Duplessis Mornay, Cardinal du Perran. St. Francis of Sales is thus, you perceive, a French classic. The English translations we have of his works fail to do him justice."

"Oh!" said I, "the old story—a translator—a traitor—as the Italians say."

"Precisely so, for the sense and substance; and then, for the form and setting, a period of nearly three hundred years has so modified shades of signification and value in words which to-day apparently have the same general meaning, that in our modern rendering the subtle aroma and the more delicate beauties of thought and language appear to evaporate in the process of translation.

"There is a certain charming simplicity and quaintness in the original to which our grand modern style refuses to bend; and it appears to me that we might have had an English version of the *Devout Life* really redolent of its author's spirit, if it could possibly have been done by one of that noble band of young Jesuit martyrs judicially murdered by Queen Elizabeth—say Campion or Southwell, for instance, who wrote in the English of Shakspeare's day—a period exactly corresponding with that of St. Francis de Sales."

"To sum it all up, then," said I, "you ask me to accept this work as perfection, and yet refuse me an opportunity of judging for myself."

"On the contrary, George; for, although I contend that it is admirable, and, indeed, unsurpassed for its purpose, I have already said that a reader seeking in it purely literary gratification would most certainly be disappointed. I will say more, for I will not allow you to monopolize the functions of *advocatus diaboli:* the book, to our nineteenth century eyes, has several defects."

"What do you mean by calling me the Devil's advocate?"

"Well, merely this, Cousin George. In our Church, whenever it is proposed to canonize as a saint a person of holy life, there is a member of the commission appointed to examine the case, whose duty it is rigidly to scrutinize all the testimony presented as to the holy life of the deceased, to require the strictest proof, and to present and urge every valid objection to its saintliness, such as charges of any irregularity or laps in conduct, morals or faith. This official, in short, is a sort of infernal prosecuting attorney, and has hence received the descriptive nickname of *advocatus diaboli*. Now, it appears to me, Cousin George, that, from the moment our conversation on the *Devout Life* began, you have been plying his vocation pretty rigorously."

I could not deny it, so I said nothing, and allowed Gaston to go on.

"No; so far from claiming perfection for the work, I will volunteer a criticism or two upon it. In the first place, there is an excess of symbolism, and the multitude of comparisons and images becomes fatiguing. Many of these images are full of grace and simplicity, especially those drawn from the writer's observation of nature; for St. Francis of Sales, as we gather from this book, had a quick and sympathetic appreciation of the charm of landscapes, the songs of birds, the fascination of flowers, and the thousand beauties of nature visible only to one who truly loves Nature, and sincerely worships Nature's God. But there is an excess of all this; and when he gets beyond the line of personal sympathy and observation, the comparisons become stiff, and frequently violate good taste. Those drawn from natural history, for instance, are strained and incongruous. The writer must have found his Paphlagonian partridges with two hearts in Pliny. There are many things, too, which to us appear to be in excessively bad taste; but that is a defect not chargeable to the author individually, but to the prevalent style of the age in which he lived. After all, there are 'spots on the sun.' St. Francis of Sales did not write for fame as an author, nor, indeed, from any worldly motive. A 'classic style' and 'the French Academy' were inducements which never engaged his attention. There is nothing of the rhetorician in his phrase, for it is almost familiar in its ease and simplicity. But there's the tea-bell, my dear George, probably a happy release for one of us, for I fear I have bored you dreadfully."

"On the contrary, my dear Dick, for I have been as much edified as interested in the saintly life you have revealed to me."

"Why, my dear boy, I have n't told you the half of it; nor, indeed, do I know it thoroughly. But if it at all interests you, here it is."

I read it, and have since read the lives and some few of the works of several other saints, with what result it does not interest the public to know. I can only say that I am going to fight it out on my present line if it takes till Doomsday. Cousin Dick and I are firmer friends than ever, and Aunt Mildred, from time to time, asks me, with a slight tone of sarcasm, if I saw any fashionable bonnets at our church last Sabbath?"—*From the Catholic World.*

THE CHURCH IN THE UNITED STATES.

The Right Rev. Bishop Gilmour, of Cleveland, laid the corner-stone of a new school-house at Newburg, Ohio, May 18th.

Two hundred children and fifty adults were confirmed on the 27th of April, in St. Bonifacius Church, Duffield Street, Brooklyn.

On Sunday, May 4th, the Rt. Rev. Bishop Dominic, of Pittsburgh, laid the corner-stone of a new Church, (St. Joseph's) at Sharpsburgh, Pennsylvania.

On the last Sunday of April, the anniversary of the consecration of Dr. Perche, Archbishop of New Orleans, was celebrated with much solemnity in the cathedral church of that city.

The beautiful stained-glass windows (ten in number) in the new Church of St. Matthew, Washington, D. C., are donated. The two windows nearest the altar are more elaborately ornamented than the others, and are inscribed with the names of the donors, viz: Mrs. Fernando Wood and Mrs. M. V. Dahlgren.

A colony of eight Sisters of the "Congregation of Christian Love," rooted out of Germany by that modern apostle of religious liberty, Count Von Bismarck, are consigned to this country. They will take charge of the German-American Parochial School attached to the Church of St. Henry, New Orleans.

Bishop Grace, of Minnesota, is taxed over two thousand dollars a year on the property held in his name. Wiseacres argue from this that he is growing rich. Every dollar of this tax is levied on the property of the Church, held in trust by the Bishop for the benefit of the faithful. It is full time that people should understand that Catholic Bishops and priests are seldom tax-payers at all, except it be as fiduciaries.

At a meeting held by appointment, says the Cincinnati *Catholic Telegraph*, in St. Joseph's Church, Rev. Mr. Ulrich was presented by Very Rev. Otto Jair as pastor of the new congregation of St. Henry, West End. The pastor will remain at St. Anthony's until October or November, when, it is hoped, the chapel and school-house will be ready for occupancy. Subscriptions are pouring in generously, and lots near the contemplated church are in lively demand.

The Rev. Father Pankin, S. J., is at present busily engaged in making preparations for the dedication ol the new Church of St. Elizabeth, now being built for the special use of colored Catholics of St. Louis. The church is located on Eighteenth Street, between Morgan and Franklin avenues, and will be dedicated on the 18th of May, by the Right Rev. Bishop Ryan. Father Pankin has labored zealously in the cause of religion, and has built several churches during his life, among which we may mention the Church of St. Ignatius, at Fort Leavenworth, Kansas. The present undertaking of the Rev. Father will fill a want long felt among the colored Catholics of St. Louis.—*Western Celt.*

Sunday, May 4, the Rt. Rev. Bishop confirmed twenty-five bright, well-instructed children, at the English church of Sandusky. During the year there has been placed in the church a splendid organ, at a cost of three thousand five hundred dollars. Pastor and people have just come to rejoice at the satisfactory condition in which things are in this excellent parish.

A Catholic Union has been organized in Boston. The following named gentlemen are its officers: President, Theodore Metcalf; first Vice-President, Patrick Donahoe; second Vice-President, John C. Crowley; Spiritual Director, Rev. James A. Healy; Executive Committee, Dr. J. G. Blake, Hon. P. Collins, H. L. Richards, Wm. T. Connelly, John F. McEvoy; Treasurer, Hugh O'Brien; Corresponding Secretary, William S. Pelletier; Recording Secretary, John Boyle O'Reilly.

The Most Rev. Archbishop of Cincinnati, on the last Sunday of April, gave Holy Communion to one hundred and sixteen, chiefly of the school children of the congregation of which Rev. Father Uhlong is pastor. The same were confirmed by the Archbishop, after Mass. At three o'clock, P. M., of the same day, he confirmed nineteen of the growing congregation of St. Lawrence. At seven o'clock, P. M., there were seventy-five confirmed, by the same prelate, in St. Edward's Church.

Villa Nova College, under the care of the Fathers of the order of St. Augustine, on the Pennsylvania Central Railroad, eleven miles from Philadelphia, is about being enlarged by an addition of eighty-four feet to its former dimensions. This will give it a frontage, on the Pennsylvania Railroad, of one hundred and sixty-eight feet. The building will be run up to four stories, and will be surmounted by a central cupola one hundred feet high. The whole will be heated by steam, and lighted by gas manufactured on the premises.

Rev. Father Villiger, S. J., pastor of the Church of the Holy Family, has purchased a lot at the south-western extremity of the present church lot on Seventeenth and Stiles streets, for the erection of a new three-story building, sixty feet by one hundred and twenty feet. The first and second floors will be used for parochial school purposes, and the third story will be used as a hall for society meetings. In order to acquire the means for this purpose, Father Villiger has formed the Holy Family Building Association, the members of which agree to pay $10 per annum.

The general meeting of the Conferences of the Society of St. Vincent de Paul was held in the Conference Room of the Society, in St. Paul, Minnesota, on the last Sunday of April. Reports were presented from four conferencces, exhibiting the following aggregates: Membership, 136; collections, $599.93; expenditures, $521.16. The poor of St. Paul, as of other cities where the society has been established, may bless God for having inspired the founder of this now wide-spread brotherhood with the idea of having associated men together, with rules so admirable, for the relief of their necessities.

The Pittsburgh *Commercial* says: The congregation of St. Peter's German Catholic church, J. B. Duffner, pastor, now worshiping tn their building on Gerry Alley, South Side, are about erecting a splendid new edifice on their lot, corner of Sarah and Twenty-eighth Streets. The contract for its erection will probably be given out this week, and the cost, when completed, is expected to reach $60,000. The building will front on Twenty-eighth street, will be seventy feet wide by one hundred and seventy feet long, and will be built of brick, with cut-stone trimmings. It will have a steeple one hundred and seventy-two feet high, which will make it one of the most prominent in the city. When the new edifice shall have been completed, the old building will be used entirely for the school attached to the church, which has grown to be a very large and prosperous one.

FOREIGN CHURCH ITEMS.

A plot of land has been granted to Assensole, on the chord line of the East Indian Railway, for the erection of a Catholic Church.

Mr. Kavanagh, of Clapham Park and the Temple, has been elected one of the guardians to the Wandsworth and Clapham Union.

The Bishop of Ermeland has addressed a letter to the *Bien Public*, of Ghent, requesting that the offerings collected by that journal be remitted to Monsignor Lachat, Bishop of Basle.

The female branch of the Carmelite Order, which was established in the fifteenth century, numbers, at present, about ninety communities, each establishment being gracefully restricted to twenty-one inmates.

The ex-Queen Isabella, who is at present at Florence, will go to Rome in a few days. It is said that during her stay in the Eternal City, her son, the Prince of the Austrias, will probably be confirmed by His Holiness the Pope.

The Catholics of Stegburg, in Rhenish Prussia, have determined on returning the expelled Jesuit Father Rive, lately Superior of the Cologne Jesuit establishment, to Parliament, at the general election, in defiance of the Prussian Government.

Rev. Father Edmund Delplace, S. J., was ordained priest by Archbishop Steins, at S. Thomas Cathedral, Calcutta, on the 29th of March. Of the five who, with Dr. Steins, imposed hands on the candidate, three had received the holy priesthood from his Grace.

On last Sunday evening, the the Rev. Dr. Stewart Mc'Corry preached in St, James' Spanish Place, from the Epistle of the day:—"This is the victory, which overcometh the world—our Faith," and said that, in these evil days of unbelief, it was necessary to arm ourselves more and more with the Faith of the Holy Church.

Mgr. Dbinchana, Vicar-general of Mgr. Augustus Bar-Scinu, Archbishop of Salmas, the only native Archbishop now in all Persia, is at present in France collecting alms for the Catholics of Persia, who look to France as their chief earthly hope, most of their missionaries having always been natives of that country. The Persian prelate stopped at Rome, on his way to France, and received the kindest encouragement from the Sovereign Pontiff and the other high dignitaries of the Church.

It is said that the Archbishop of Posen, Mgr. Ledochovski, has resolved to attend the meetings of the German Bishops, to be held at Fielda on the 28th inst. This will be the first time that the Polish Primate has been present at an assembly of German prelates.

Another of the popular entertainments in connection with the Liverpool Total Abstinence Catholic League, of that city, was given on Saturday evening, at the League Hall, the building being again crowded. The entertainmeet, which was chiefly of a musical character, was supported by a number of ladies and gentlemen who kindly gave their services, and whose efforts were warmly applauded. In the course of the evening, Rev. J. Nugent, who presided, expressed his great gratification at the success of the League, and remarked that since the previous Monday evening nearly one thousand persons had become members.

The diocese of Santa Fe, New Mexico, the most distant from us of any in the United States, is still governed by the Right Rev. J. B. Lamy, who was consecrated its first Bishop in November, 1850. That our holy religion is flourishing there may be judged of from the fact that one hundred and ninety churches and chapels are attended regularly by eighty-one priests. There are in the diocese two large colleges, five convents, one hospital, one orphan asylum, and a Catholic population of ninety-nine thousand. Of this number, ninety thousand are Mexicans, about eight thousand Pueblo Indians, and the remainder Americans.

When Rome was under the mild rule of the Sovereign Pontiff, crowds were always flocking to it from all parts in order to be present there during Holy Week. Now all this is changed, and there is scarcely a person who does not leave the city if he can. First and foremost in the general exodus was Victor Emmanuel, who set off to Turin ; all the Princes of Piedmont flew to Sorrento ; the Deputies, Senators and public employeés rushed to their homes in shoals. Premier Lanza took his departure for Casala, Banchieri for Ventimiglia, and Sella for Biella ; all, in fact, hastened as fast and as far as they possibly could from the capital of "Unificated Italy"—all except that illustrious personage who ever stays there—the Pope !

The Archbishop of Turin and his suffragans have again remonstrated, by letter, with King Victor Emmanuel's Government on its scandalous toleration of blasphemous and professedly atheistic publications. The Piedmontese prelates deplore bitterly the immorality of the Press, and the consequent contagion rapidly spreading in their own as in other dioceses. Their Lordships denounce liberty of the Press, as understood by the Revolutionary authorities, to be in direct contradiction with the letter as well as the spirit of King Charles Albert's famous fundamental statute. The Arcbishop and Bishops of the province of Vercelto have signed a similar protest.

Within the last month the Catholic churches at Wootten Wawen, near Henley-in-Arden, and that of the Franciscans at Baddesley, near Warwick, have been broken into by thieves. In the former church they obtained property both from the collection-boxes and the church plate. At the latter place their intentions, fortunately, were frustrated by the arrival of one of the religious to prepare for early office in the choir, near the altar, and in departing, the thieves left behind them a candle and a crow-bar. As these parties have, in the first instance, been rewarded by plunder, they will, doubtless, continue their wickedness by attempting to rob other Catholic churches, which, for a time, necessitates the Pastors to take greater care of the church plate.

PACIFIC COAST ITEMS.

The orchards of Salt Lake are infested with caterpillars.

The emigration into Oregon this year is unusually large.

San Louis Obispo is asking for telegraphic communication.

The prospect for a public library in Santa Barbara is good.

Mark Twain sailed for Europe, from New York, May 17th.

Many new buildings are going up in San Jose, this Summer.

Mountain strawberries are already in the Nevada City market.

It is stated that H. J. McLean has become proprietor of the Visalia *Delta*.

State Controller Green is still at Harbin Springs, but much improved in health.

Bears are quite plenty in the mountains of Tehama County, between Mill and Antelope creeks.

In Virginia City, every man who owns a little money is trying to make more by dabling in stocks.

Nicasio has an Indian, who, as far as he knows any thing about it, is about a century and a quarter old.

W. B. Campbell commenced running a daily line of stages between Truckee and Tahoe City, May 29th.

In Tomales County, the yield of wheat this year will be a hundred per cent. greater than that of last year.

The Nevada *Transcript* does not believe the adoption of greenbacks would benefit the people of California.

Another tin mine has been discovered in the southern counties. This one is about thirty mile from Santa Barbara.

Near Sonora, one day last week, P. Shine was badly injured and a Chinaman killed, by a cave in a mining claim.

John B. Felton is named as the probable President of the narrow-gauge railroad to unite Oakland with Walnut Creek.

From Banta's and Ellis' will be shipped half as much grain as was shipped last year. The grain will be of good quality.

At Captain Foster's ranch, on the west side of the San Joaquin, east of Corral Hollow, bearded Chile seed has done the best.

George W. Henning has sold the Napa *Register* to Charles A. Gardner, and purchased an interest in the San Jose *Agriculturist*.

The Santa Clara Farmers' Club have concluded that the pressing need of the farmers of Santa Clara Valley is unity of action.

The library of General Canby consisting of 300 volumes, has been presented to the Portland Library Association by Mrs. Canby.

The Truckee *Republican* states that the Donner County project will be brought before the next California Legislature for another trial.

An Arizona merchant recently lost $450, a clerk and his wife. He says the loss of that money is the saddest thing that ever happened to him

Mandel & Co., cigar manufactures in this city have discharged all their Chinese employes and have employed a number of girls to learn the business.

A fatal disease has broken out among the hogs in this city. Fifty-one died at the slanghter-house within the past week, out of a drove of seventy.

Tom Wright, for the murder of Bogsaki, will be hanged, May 30th, at Washington, the District Supreme Court sustaining the decision of the court below.

The Shasta tribe of Indians say their squaws can not venture out to gather roots for fear of being taken for Modocs. The consequence is a famine among the bucks.

A large force of Chinese laborers, to be employed on the Oakland and Martinez Railroad are encamped on the Contra Costa side of the Straits of Carquinez.

The preliminary surveys in San Diego have been completed, and the construction of fortifications commenced this week under the supervision of Col. Stewart and Lieutenant J. H. Weeden.

Andrew Kidd, while at work at the Pacific Foundry, in this city, May 15th, was struck on the side of the face by the handle of a revolving crane. His right jaw-bone was broken in two places.

A son of Richard Robinson, aged about three years, residing on Keefer's place, Colusa County, fell into a tub of hot water about three weeks ago, and was so badly scalded that he died May 14th.

Wiliam Sharon intends erecting a magnificent block of business houses on Market Street, in this city on the ground formely occupied by the Catholic Orphan Ayslum and St. Patrick's Church.

It is reported that the Mobile correspoudent of a New York firm, drawing bills on London, has failed, in consequence of over advance on cotton, and that the New York house will lose £50,000 by the failure.

It is reported that Seward, U. S. Consul at Shanghai, obtained the signatures of the Collector of San Francisco, and other San Francisco parties of prominence, favoring his application for the Chinese mission.

The Eureka *Sentinel*, of May 6th, says : We learn that in the event of a new trial being granted in the Raymond & Ely suit, an effort will be made to transfer the case to White Pine for the second trial.

The Carson *Appeal*, of May 8th, says the petrified tusk of an elephant or megatherium, or, possibly, that of a plesiosaurus, or a gyascutus, has been found in the sandstone ledge at the Nevada State Prison.

Several soldiers, stationed at Fort Vancouver, deserted, a few nights ago by stealing Major Bell's yacht. Two of them have been captured, and the rest succeeded in getting away. The yacht has not been found.

The mountains surrounding Pioche are now dotted with varieties of a tiny moss flower, which are exquisitely beautiful. They embrace all colors, from snow-white to deep crimson, and all the intermediate colors.

The New York bank statement, May 17th, is as follows ; Loans, increase $3,386,500 ; specie increase, $437,300 ; legal tenders, increase, $1, 157,900 ; deposits, increase, $5,015,000 ; circulation, decrease, $34,300.

Richard Miller, aged about forty-five years, and who keeps a small fruit store in the Denton House, Marysville, mysteriously disappeared from his boarding-house May 15th, since which time nothing has been heard of him.

There were received at the Mint yesterday, says the Carson *Appeal* of May 25, 1,370 ounces of silver bullion, from Benton, Cal., for coinage ; and last night fifteen Crown Point bars were shipped to J. C. & C., New York.

In Brooklyn, New York, May 17th, Jacob Seller, aged 18, was crushed to death in the machinery of a spice mill, and John Futre, aged 40, met a similar fate, by a piano, which he was helping to move, falling on him.

A painful accident happened at Napa, lately, to A. Tuttle. He broke his right arm, about a month ago, in jumping out of a buggy. It was getting nearly well when he had the misfortune to fall and break it over again in the same place.

The reunion of the Alumni of the University of the Pacific, at San Jose, will take place at Music Hall, San Jose, Thursday evening, May 29th, at 8 o'clock, and will consist of a collation, music, oration, poem, toasts, and impromptu speeches.

From a person who recently talked with William M. Evarts upon the subject, it is divined that Evarts will not seek the office of Chief Justice of the United States, but would gladly accept it if the President should tender him the nomination.

In this city, a few days ago, sailors commanded a high premium, and vessels were lying in the stream waiting for crews. They are now so abundant that the office of the Shipping Commissioner was crowded with applicants May 17th.

John Foco, who owns a vegetable garden on the line of the San Jose Railroad, near the San Francisco Industrial School, was arrested, May 17th, by officer Fennell, who charges him with having assaulted and beaten Mrs. Foco in a most brutal manner.

Mrs. Bowers received an ovation in this city on the night of May 17th, in the immense attendance at the California Theatre, and in the enthusiasm displayed. Every seat in the house was occupied, and all the moveable chairs were brought from the vestibule. The proceeds at the matinee exceeded $1,100, and the returns at night were $1,600—over $2,700 in one day !

Carrie Spencer is at large, having "beat the game," as she expresses it, and is indulging in a high old time over her deliverance from Mortimer. On Tuesday, May 13th, she was at Livermore with a former paramour, one Jack Jones, and on May 14th at Napa.

Stock is now being driven to the mountain ranges, feed being nearly exhausted below. Thousands of sheep passed through Mokelumne Hill during the past week, all headed eastward. Thousands more of the woolly quadrupeds are en route from the valleys.

The *Message de Paris* thinks the President has come victoriously out of the crisis, and that with a Ministry formed of, or resting upon, the "left centre," he may expect to see calm restored. The monarchists are dissatisfied with the appointment of Periere.

Knox & Co., contractors for tunnels, on the shore line of the Central Pacific Railroad, commenced work May 8th, on Tormey's ranch, about six miles from Martinez, with a force of sixty men. They propose increasing their force as soon as practicable.

Andrew McCarthy, the letter-carrier in this city who held a portion of a Havana lottery ticket which drew a $100,000 prize, received $8,500 coin for his share, he having to submit to a shave of $1,500, and has started overland for a visit to the home of his boyhood.

The interest in the new placer diggings, below Oroville, continues unabated. The Greeley Company have nine shafts on their claims, and are putting in pumps to drain them. The Globe Company are also progressing with their claims, and all will soon be able to make a profitable showing.

By a paragraph in the Mobile *Register*, we learn that Mulford Nickerson, who was for a long time a resident of California, died at Jackson Springs, Tennessee, on the 2d of May. The Knights of Pythias escorted the body to the railroad depot, to be forwarded to Pawtucket, R. I.

A nugget of gold weighing $42.50 was picked up from a pile of tailings at Stangfield Hill, Yuba County, lately, by an Indian, and sold for $5. The Indian pointed out the identical pile of tailings, much to the disgust of the pale man, who thought he would have a big mine for $5.

A dispatch from San Rafael brings us intelligence of a runaway and accident at Olema, May 16th, which resulted in nearly causing the death of James McM. Shafter and his nephew, Hall. Shafter escaped without serious injuries, but Hall is suffering much from a mashed ankle. One of the horses in the team was killed.

A coal mine is said to have been discovered in Lake County, midway between Lower Lake and Clear Lake region and Harbin Springs. The vein is about two feet wide, as far as discovered, and has been traced for half a mile upon the surface. The coal is a fine quality of forge coal, and is said to be superior to the Cumberland coal.

President Thiers has appointed Casimere Periere Minister of the Interior, M. Tourton, Minister of Public Works, and Waddington, Minister of Public Instruction. The other ministers are unchanged. It is expected that on the meeting of the Assembly, Periere will move the postponement of all debate on questions of general policy, until the French territory is evacuated by the Germans.

In this city, on the evening of May 17th, Gingg and wife, residing on Pacific Street, near Montgomery, had a dispute about a butcher bill. Mrs. Gingg became so vexed that she went into the kitchen and swallowed a dose of French green paint, which she had on hand to kill cockroaches. Medical assistance was sent for, the stomach-pump applied, and at a late hour the woman was in a fair way of recovery.

The grand jury, of Monterey County, after being in session for the past six days, adjourned May 10th. Five of the six days were occupied in hearing evidence wherewith, if possible, to indict those who were present at the lynching of Tarpey, on the 17th day of last March ; but as the evidence was not conclusive as to any particular person or persons, the bill was ignored.

Washington specials say General Ben. Green, son of Duff Green, who claims to have originally obtained the charter of the Credit Mobilier Company, and who still claims to be largely owner of a majority of its stock, proposes, as soon as the Court files its bill in the suit against the Union Pacific, to himself file a bill asking that he may be made a party in the suit, in order that his rights and interests may be protected.

At a meeting of members of the right, Monday last, day speeches were made appealing to the Assembly to act with energy, and rescue France from radicalism. It was resolved that the first business to come before the Assembly would be a demand for an explanation of the policy of the Cabinet ; that if this should prove unsatisfactory, then an effort will be made to force the Ministers to resign ; and finally, that the party will not hesitate to overthrow President Thiers if he refuses to renounce his trimming policy.

TELEGRAMS OF THE WEEK.

Jacob Farley's pork-packing house, in Cincinnati, was burned on Monday.

D'Atalie, Barnum's iron-jawed man, died, Monday last, in Fall River, Massachusetts.

Judge Pierrepoint is expected to decline the Russian Mission, owing to press of legal business.

Barrett's block, on Meeting Street, Charleston, South Carolina, was burned on Sunday. Loss, $40,000.

A Catholic church, for colored people, was dedicated in St. Louis, on Sunday, with imposing ceremonies.

The wife of Count Pourtales, and daughter of Ben Holladay, was buried, on Sunday, at White Plains, New York.

A little daughter of W. W. Havens, of Greenfield, Illinois, fell into a barrel of water, on Sunday, and was drowned.

The Shah of Persia arrived at St. Petersburg on Monday. He left his three wives at home, being on a journey for pleasure.

Albert Garnier has challenged Maurice Daly to play a match game of billiards for the championship and the diamond cue.

The proposition of the Government to exact half the import and export duties in gold, is opposed by the merchants of New York.

The Convention of Western and Southern Governors met at Atlanta, Ga., Tuesday. Thomas, of Iowa, was chosen chairman.

Twelve workmen were discharged from Harvey's oilcloth factory, in Brooklyn, on Monday, and next morning the place was burned.

Joseph Waltz has made a full confession of his part in the murder of Hermon Hulcher, the scissors-grinder, killed for $82, in Hudson, New York.

Jesse Diehl, from New York, Pa., shot and mortally wounded Robert Blair, Monday afternoon, at Nashua, New Hampshire. Diehl has been arrested.

The clothes of Miss Mary Hopper, near Jacksonville, Illinois, caught fire from a cooking-stove, on Sunday evening, and her body was burned to a crisp.

Joseph Neumar, abandoning his journey to Vienna, has sent Lyod Tevis authority to receive and exhibit his specimens of California silk productions.

There was a general strike in Raleigh, North Carolina, Monday, among the colored journeymen mechanics, who insist upon ten hours as a day's labor.

Representative J. H. Platt, Jr., of Virginia, has nominated, as a cadet to West Point, John W. Williams, a mulatto, aged seventeen, who was born a slave.

Hoffer & Co's steam tannery, and the slaughter-houses of W. & Z. Zooler and J. Bourbach, in Alleghany City, Pa., were burned on Sunday. Loss, $60,000.

A dispatch from Marseilles reports the sitting of the National Assembly, on Monday, as very stormy. Members of the Right openly declare their desire to overthrow Thiers.

Gerritt Smith has given $1,000 for the relief of Cubans who formerly lived in wealth or comfortable circumstances, but are destitute because of the revolution in that island.

The Secretary of State, May 17th, received a telegram from General Sickles, stating that the Spanish Government has ordered the Cuban authorities to send O'Kelly to Spain.

William Archdoll O'Doherty, who figured somewhat conspicuously in the recent fight for the possession of the management of the Erie Railroad, died on Saturday last, in New York.

Grasshoppers are destroying all vegetation in Texas, eating the corn level with the ground. They are moving northward, and Kansas, Missouri and the neighboring States are apprehensive.

Francis H. Millen, an Irishman, claiming to be an employè of the New York Custom-house from an insurrectionary district to Manzanillo, May 11th, was imprisoned but was released May 16th.

Postmaster-general Cresswell has notified the White Star Company to show cause why their contract to carry the European mails should not be revoked on account of the inadequacy of their present service.

Mayor Havemeyer, of New York, has nominated for Police Commissioners, Oliver Charlick, President of the Long Island Railroad Company; Hugh Gardner, Abraham Duryea and John J. Russell.

The body of Captain Thomas, who was killed by the Modocs, arrived May 17th, at Washington, and was conveyed to the residence of his father, General Lorenzo Thomas, from whence the funeral took place May 18th.

Balances in the National Treasury, May 17, were: Currency, $5,181,638: special deposit of legal tenders for redemption of certificates of deposit, $28,515,000; coin, $74,063,819, including coin certificates of $26,201,400.

The vomito is increasing at Havana. In view of the exposed condition of the passengers by the steamers *Juniata* and *Yazoo*, the consignees have asked permission to transport them to New York on the steamer leaving May 18th.

The health of the Pope is improving rapidly. He gave a grand reception at the Vatican May 17th. A large number of pilgrims is expected, May 18th, from Florence. Disturbances are feared, and the garrison has to be reinforced.

Messrs. Cain and Ransier, colored Congressmen from South Carolina, have nominated white youths, who excelled in a competitive examination, to West Point cadetships. Cain has also nominated a colored youth, who stood a similar test, to a naval cadetship.

Several French journals have been fined for publishing the letter of Felix Pyatt, addressed to the President, and printed originally in the London *Times*. The *Peuple Souverain* has been suppressed for publishing an editorial criticism on the National Assembly.

The resignations of Goulard and Jules Simon have been accepted by the President of France. Their successors will be from the moderate Republicans or Left Centre party. It is thought that the Ministry of Public Worship will be reestablished.

The Chamber of Deputies, at Rome, May 17th, approved religious orders in Rome, by a vote of 385 against 13. Fifteen deputies were absent. The second clause, with an amendment granting the Pope 400,000 lires annually for his maintenance, was also adopted, by a vote of 220 against 193.

The merchants and sea captains at New York are signing petitions, according to the New York *World*, asking the Board of Trade of London to recall Consul-general Archibald. The reason assigned is that Archibald has caused much inconvenience and sometimes serious losses to ship-owners and others, in consequence of the difficulty experienced in getting crews, he having revoked licenses of shipping agents, and opened a special office himself for the shipping and discharging of English seamen The profits from this business are said to be $15,000.

The fruits of the the election of Mayor Havemeyer in New York by the reformers are beginning to appear. The receipts paid into the treasury by the Bureau of Permits, under Mayor Hall, averaged $8,900 yearly. The same bureau, under Havemeyer, has yielded $6,500 in a fortnight.

The Cunard steamers hereafter will take different routes in their eastward and westward voyages acroos the Atlantic, in order to diminish the danger of collisions from darkness and fogs. Other lines, it is expected, will follow the example, as the danger named has become a formidable one since the ocean ferry-boats are becoming so numerous.

John McAlpine entered Peter M. Dinge's house, 165 Clinton Avenue, Brooklyn, early on the morning of May 17th, and when discovered by Niss Dinge, he fired two shots at her and then attempted to escape, but Dinge held him until the police arrived. Two other men, found in the neighborhood and suspected to be confederates, were arrested.

The Directors of the Inter-State Industrial Exposition of Chicago have decided upon a plan and site for an Exposition building. The structure will be of immense proportions—800 feet long, 200 feet wide and 60 feet high. The materials will be mainly of iron and glass. It will cost a quarter of a million of dollars. It will be erected on the Lake Front Park, between Adams and Jackson streets.

FARM AND GARDEN.

FLORICULTURE FOR CHILDREN. — Flowers and children take to each other as naturally as young ducks to water—an instinct designed by our Creator as a means of moral education and as a source of happiness akin to that our first parents enjoyed in Paradise, holding fellowship with nature and with God. Children also delight in cultivating flowers, especially when they are alllowed to have a garden or flower-bed of their own, where they may plant and sow, weed and hoe in their own way, and watch the growth and development of leaf, stem and bud, until the crowning blossom appears. It affords them healthful recreation and pleasing instruction, at very little expense; and who can estimate the value of a flower-garden as a means of making home more beautiful and attractive to young people, and thus, in some degree, checking their desire for unsafe pleasures?

It is gratifying to notice how rapidly, of late, the taste for flowers has increased in this country, not only around our towns and cities, but also among the better class of farmers. Almost every-where we now see, during summer, at least twice as many beds of nice flowers as there were five years ago. And in our large cities the use of flowers for decoration, especially at parties, weddings, etc., has increased in a still greater ratio; so that it is not unusual for $1,000 to be expended for flowers, for a single evening; and it is estimated that the amount expended for plants and flowers in New York is not less than a million dollars annually.

In selecting a small assortment of flower-seeds from a catalogue, the best way is to set down first three or four kinds that you are sure must be included, then add others most desired, one by one, noting down the price, until they amount to the fixed sum. But those who have little knowledge of flowers need some advice just here, and the following is given as my own choice of a small assortment of annual flowers of easy culture. The first four would serve nicely for any one who desires only fifty cents' worth, and the whole list for a dollar.

Aster — new rose, fifteen cents; balsam — camillia flavored, fifteen cents; petunia—fine mixed, ten cents; phlox drummondii—mixed, ten cents; zinnia — double mixed, ten cents; tagetes signata pumilla, ten cents; portulacca—mixed, five cents; sweet allyssum, 5 cents; mignonette, 5 cents; candytuft, five cents; tropeolum — dwarf mixed, five cents; antirrhinum — mixed, five cents; larkspur—dwarf rocket, five cents; sweet peas —mixed, five cents.

These figures amount to $1.10, and in most of the catalogues this amount is offered for $1, and a selection amounting to $2.25 for $2. For the last-named sum I would add to the foregoing one or two of the finer kinds of asters, petunias, pansies, Japan pinks, ten-week stocks, cypress vine, and a few everlasting flowers and ornamental grasses for winter bouquets. A majority of the new and high-priced varieties are really no better than the older and cheaper ones, and should be left for those who desire to change or enlarge their collections.

MILCH COWS AND COLD WATER. — The extreme sensitiveness of the mammary functions in cows to the influnces of cold, fatigue, excitement, unpleasant odors, etc., is indeed surprising. We have been greatly interested in observing the effects of cold upon the milk secretion as seen in the herds of cows upon the farm.

During the summer, in hot days in July and August, the animals resorted to the lake to drink, and after slaking their thirst, they would remain sometimes an hour ot two with legs half immersed. This habit it was found invariably diminished the flow of milk at night; and in order to learn the extent of the diminution careful obsesrvations were made. It was ascertained that standing in the water an hour diminished the flow to the amount eight to ten quarts in a herd of thirteen cows. The loss was so great that whenever they resorted to the water they were driven away to pasture again at once. We have learned that from simply turning the herd into the yard upon a cold day in winter, and allowing them to remain fifteen minutes, the flow of milk was diminished to a serious extent, and consequently the animals are now not allowed to leave the warm stable during the entire winter, except for a brief period upon warm, sunshiny days. Water is brought directly from a well into the barn, and the drinking vessels are arranged so that the animals have to move but a step or two to supply their wants. The nature of the water supply, and conveniences of access, are most important points in the managment of milch cows. A draught of ice-cold water, taken by a cow in winter, cuts short the milk yield for the day from one to two pints. Well water, drawn into vessels and allowed to stand a few hours covered in the warm barn, has its temperature raised several degrees, and this practice should be adopted by all thrifty farmers. It would undoubtedly pay to slightly warm the water, but this is attended with considerable inconvenience where large herds are kept, unless steam apparatus is used. The influence of a cold current of air, and cold drinking water, upon cows in milk is not of a transient natu e; it extends for a longer period than a day or a week. Many fine animals are ruined by careless exposure every year, and self-interest and feelings of humanity should prompt all cow owners to keep diligent watch over their welfare and comfort. — *Journal of Chemistry.*

HENS THAT EAT EGGS.—The best way to break hens of egg-eating is to break their necks and restock with birds that have not acquired the habit,

Fowls that are expert in egg-eating first attack the egg with their bill. If it is a thin shell, a few strokes will break it, and the rest is an easy job. If, however, the shell is a very thick one, they generally fail to break it with their beak; then they generally begin to scratch in the nest, and, with their feet, throw the egg against the hard sides of the box until it is broken.

To prevent breaking against the sides of the box, the nest should be high and lined upon the sides with cushions filled with hay or other soft material. Their only chance then is that they may throw two eggs forcibly against each other. To prevent this I rob them of the nest-egg, and gather the eggs several times a-day. It is a good plan to leave a few china eggs near the nest for them to work at, which will make their bills so sore that they will strike the real eggs with less force.—*Cor. Poultry World.*

VARIETIES OF POTATOES.—Notwithstanding the new varities introduced within a few years, we have not succeeded in supplanting the old Peach Blow with a better kind. Yet it has several faults, chief of which is its late period of ripening, and the amount of labor required to dig it, is almost impossible to get it into market time enough for shipment in the fall. We want very much a potato that will keep as well as the Peach Blow, look as well, be as fine flavored, yet ripen from two weeks to a month earlier. The Harrison is abandoned; the Peerless grows large and hollow, but is a good variety for feeding hogs, (when cooked) and no new variety promises remarkably well. The Early Rose leads as an early variety, but it does not quite fill the place of the Peach Blow.—*American Rural Home.*

GRAIN FOR POULTRY.—There is no other grain that is relished so well by fowls as Indian corn. It must always continue to be, as now, the American poulterer's main reliance, for, although too fattening to use in certain cases, it possesses more nutriment for the price than any other grain, and is always to be obtained. Corn can be given ground and unground, raw and cooked. Oats we prefer ground fine, as otherwise the hulls are too harsh and bulky. With wheat, bran, and middlings, wheat in the kernel, barley and buckwheat, there need be no difficulty in avoiding monotony. Rye, though the poorest grain of all, may be given occasionally, and brewers' grains, if convenient.

BIRTHS.

HART—In this city, May 21, to the wife of M. Hart, a daughter.

ELLISON—In Belmont, May 11, to the wife of James Ellison, a son.

HAGTHORP—In Sacramento, May 12, to the wife of Robert Hagthorp, a daughter.

MARRIAGES.

ALLISON—HOYT—At Vaca Station, Solano County, May 18th, Chas. Henry Allison to Itha Ann Hoyt.

LA RIEU—THORNE — In West Oakland, May 18th, Augustus La Rieu to Lydia M. Thorne.

MARSH—MILLER—In Santa Rosa, May 11th, Joseph Marsh to Mary Eveline Miller.

DEATHS.

FLINN—In this city, May 20th, John Henry, son of P. T. and Mary Flinn, aged 5 years, 10 months and 11 days.

DUFFEY—In this city, May 20, only son of William and Julia Duffey, aged 1 day.

STANLEY—In this city, May 20, Mamie Sophronia, beloved daughter of Charles A. and Annie Stanley, aged 3 years, 9 months and 16 days.

REILLY—In this city, May 20, Thomas T., son of Lawrence and Teresa Reilly, aged 4 months.

FINANCE AND COMMERCE.

GUARDIAN OFFICE, SAN FRANCISCO, }
THURSDAY, May 22, 1873. }

New York telegrams quote gold at 117⅜; United States 5,20's, 116 for 1862 and 121 for 1867; Sterling, 109¾; Pacific Mail, 45⅝; Quicksilver, 38½.

London Telegrams quote United States Bonds at 88¾ and Consols at 93⅜.

The Liverpool Wheat Market is reported to-day at 12s 2d@12s 4d for average California, and 12s 5d for club.

The shipment of treasure to New York by railroad for the past week, embraced $243,495 in fine silver, $14,517 in fine gold, and 3,000 in gold coin.

The Assessor of Internal Revenue has turned over the business of his office to the Collector, who will hereafter perform the whole service. The office will be removed to Tallant's old bank building on Battery Street, near Clay.

BEANS—Market continuing firm, with small sales of Pea at 7c; small White, 6¼c; large Butter, 6; small do, 5¼c; Pink 4⅜c; Red, 4¾c; Bayos, 4¾ to 4; Lima, 4½ to 5c; Castor, 3½ to 4 c.

DAIRY PRODUCE—Fresh California Roll Butter quotable at 22½ to 27½c, and some fancy dairies at 30c. California Cheese, 12½ to 15c per pound.

EGGS—Fresh California are selling at 25 to 27c; Eastern, 20 to 22½c; Duck, 25 to 30.

HONEY—Comb is very scarce and hardly any in the market; other kinds are not in very large supply. Choice Las Angeles and San Diego quotable at 25 to 40c; Northern, 18 to22½c; Dark. 12½ to 15c; strained, in tins, 10 to 15 c per pound. Combs in cases, 2 doz each, $9 per case.

PRODUCE MARKET.

FLOUR—We quote extra at $5.25@6, according to brand and quantity. The Golden Gate Mill will shut down this week, but will resume operations before long. The competition in freights to Hongkong will lead to a more active trade in Superfine.

WHEAT—The English market has receded 1d on the minimum rate for California average, showing that the late advance is not likely to be firmly sustained. In this market it is quite evident that a reaction in price has already set in. Although prices advanced steadily until $2 per cental was reached, not, however, without some forcing, there has been an undercurrent at work which bids fair to undermine the apparently firm footing of holders generally, if it has not already accomplished that end. Exporters protested that the advanced rates were beyond their ability to pay, notwithstanding there was nearly a corresponding decline in freights, and as a convincing argument they withdrew from the market as purchasers. But cargoes were wanted and holders were firm, so would-be purchasers now came forward as sellers at reduced rates, and the result is a declining market. The late advace, it was generally supposed, would be firmly sustained, and there were seemingly many things which warranted that supposition, but present appearances indicate that the influences already mentioned, coupled with the fact that some of our mills are about to cease running for a time, thus lessening the demand for local consumption, will, and in fact have already, caused prices to recede. The crop reports are conflicting and unsatisfactory as a whole, for while some point to the unfavorable accounts from certain sections of the State, and the comparatively light receipts at this port, as an argument in favor of high prices at present, others there are who, with equal candor, furnish encouraging intelligencefrom those localities which have suffered less from the drought. A cargo of fifteen hundred tons shipping was sold at $1.91¼. An exporter reports the following purchases, delivered free alongside: 375 tons good shipping, $1.90; 800 do, do. $1.90; 100 do. do., $1.90; 70 do, do., $1.90; 500 sks Coast, $1.70; 500 sks choice, $1.92½ ₱ 100 pounds. Since July 1, 1872, 326 cargoes have been cleared at this port. There are only five vessels now under engagement, two of which have their cargoes secured and two have the bulk of theirs aboard.

BARLEY—We heard of none offering below $1.25 for Coast, while $1.45 cash appears to be the market price @140₱ 100 lbs.

ONIONS—New Red, $1.50@2 ₱ 100 lbs.

BUCKWHEAT—Quiet at $1.25@1.50 ₱ 100 lbs.

RYE—Sale of 42 sks at $2.25 ₱ 100 lbs.

BRAN—The mill price is now $27.50. Sales of 435 sks at $26.25@27.

MIDDLINGS—Quotable at $27.50@30 ₱ ton.

CORNMEAL—Quotable at $1.80@2.50 ₱ 100 lbs, for Table, and $28@30 ₱ ton for Feed.

CORN—Quotable at $1.27½@130 ₱ 100 lbs.

for choice Bay brewing. Sales of 150 sks Coast feed, $1.27½; 175 sks Bay do., $1.30; 2,000 ctls Coast brewing, $1.32½@1.35; 400 sks Coast, $1.27½ ₱ 100 pounds.

OATS—Market quiet and weak. Sales of 800 sks Oregon, $2.10@2.20,₱ 100 lbs.

HAY—Sales of 330 bales new Barley and Oat mixed, $13; do. old wild Oat, in lots, $22 ₱ ton.

POTATOES—New are quotable at $1.75@2; Bodega and Petaluma jobbing at 1.12½@1.25 Humboldt, $1,20

T. D. JOHNSON, M. D.

San Jose, California.

DR. T. D. JOHNSON respectfully returns his many thanks to the citizens of San Jose and vicinity for their liberal patronage for the last eighteen years during his practice among them. Having again recovered his health, he will continue to practice his profession as before. DR. JOHNSON has practiced Medicine and Surgery in California for nearly twenty-two years, and has had an opportunity to become familiar with the practical treatment of all diseases common to this climate or to the Pacific Coast, and can give satisfaction to all who may require his professional services. Persons residing at a distance can consult DR. JOHNSON by letter, giving, as nearly as possible, the symptoms of the patient, age, sex, temperament and length of time sick. The above duty, on the part of the patient, being correctly performed, the Doctor has no hesitation in saying that he will be able to cure every case that is curable, without a personal interview with the patient. This may be called arrogance, but the assertion is based upon a practical experience of nearly forty years, twelve years of which time was spent in charge of public hospitals.

DR. JOHNSON will devote particular attention to Operative Surgery and the Diseases of Women and Children including Chronic Diseases of every character. He has, also, had great experience in the treatment of Cancer and all Schirrus diseases, Tumors and Dislocations of long standing, Hydrocele, Veriocele, Hernia, Diseases of the Kidneys and Urinary Organs, Diabetes, Dropsy, etc., etc.

The object of this paper is to inform the public where they may obtain honest and scientific counsel in sickness, and in cases requiring surgical skill.

Among the various vocations of life, there are none involving higher mental endowments, more real responsibilities, and more laborious duties, than the practice of Medicine and Surgery; and yet there is more imposition, dishonesty and ignorance among those claiming to belong to this profession than any other. It is, therefore, with a just appreciation of his mission that DR. JOHNSON has departed somewhat from the usual custom, in his honest desire to do good and alleviate suffering.

T. D. JOHNSON, M. D.

Licentitate of the University of Pennsylvania, Philadelphia, and graduate of the University of Louisville, Ky. formerly Resident Physician of Marine Hospital at Galveston, Texas, Physician at Sacramento Hospital in 1852-3, and for four years County Physician for Santa Clara County, at San Jose. mar8-1y,

PUBLISHERS' DEPARTMENT.

To the Catholics of the Pacific Coast:

AT this time, when we find the country flooded with newspapers and periodicals, laying high claims to respectability and fairness, and which a Catholic, even, could not exclude from his house, without laying himself liable to the charge of bigotry, filled with open attacks upon the Church, or, worse yet, with insinuations and inuendoes; when we find our public and private libraries stored with pretended histories and other writings, assuming to be standard works, in which the motives and actions of the Church are falsified and misrepresented; when it has come to pass that a Catholic must be under the necessity of scrutinizing closely every book or paper he puts in the hands of his children, that their minds may not be poisoned by the base slanders and malicious insinuations so often rung into the fashionable literature of the day; when we find that even those of the secular Press which are most inclined to do justice to our cause, dare not, for fear of losing patronage, raise a voice against the recent acts of high-handed tyranny exercised by European and American Governments, by which holy men of prayer, whose only offense was that their purity of life was a reproach to sin, were banished and their goods confiscated; when we find the children of so many Catholics who have been careless enough to let them roam free over this field of corrupt literature, torn from the bosom of the Church, and lost to her saving influence; when, in short, we can trace most of the evils which affect religion and society to a false education and a false literature, it would be criminal in us, who profess to love our Holy Mother, the Church, above all our earthly possessions, not to recognize the power of the Press, and turn *that* mighty power into an instrument of good.

We do not underrate the exertions of our Prelates and Priests—those holy men who have laid all their worldly ambitions and pleasures upon the Altar for Jesus' sake; but their voices will not reach all that can be reached by the Press. Neither can they take up and discuss to their flocks those topics which are legitimate for newspapers, pamphlets, periodicals, and books. The Press must be auxiliary to the labors of the priesthood. Our Holy Father Pope Pius IX, in 1851, said: "*Providence seems to have given, in our day, a great mission to the Catholic Press. It is for it to preserve the principles of order and of faith where they still prevail, and to propagate them where impiety and cold indifference have caused them to be forgotten.*"

Considerations such as these have led to the incorporation of THE CATHOLIC PUBLICATION COMPANY, with a Capital Stock of Twenty Thousand Dollars, divided into Two Thousand Shares of Ten Dollars each, for the purpose of publishing a newspaper at the city of San Francisco, which shall fill the want, felt by all, of a good Family Paper, and which shall be, at all times, an earnest defender of the Church; and for the purpose of printing and publishing such other matters as may be useful to the Church, or as the Company may be employed to do. It is expected that this Stock will be subscribed in small amounts, and the active co-operation of all Catholics is earnestly solicited, both in taking the stock and in extending the circulation of the newspaper and other publications of the Company.

The Company will not publish a paper, the organ of any party or nationality; but while they will claim for it an independence of expression on general subjects, and while they will disclaim all intention of holding the Church responsible for its utterances, and while they would not expect to accomplish the impossible task of pleasing every body, they will try to confine it to topics upon which there shall be no material disagreements among *Catholics*.

It is expected that in a few months, at most, the stock of the Company will be worth fully par, as an investment; but, in its infancy, it is but right that whatever there is of risk shall be borne by the many.

The affairs of the Company will be conducted on strictly business principles, and when there shall be any profits, each stockholder, however small his interest, will receive his full share thereof.

In appealing to the Catholic community to sustain this enterprise, we can think of no language more appropiate than that used by our Holy Father in his Encyclical Letter of 1853:

"*We urgently beseech of you to assist, with all good will and favor, those men who, animated with Catholic spirit and possessed of sufficient learning, are laboring in writing and publishing books and journals for the defense and propagation of Catholic Doctrine.*"

Again, in his letter to the American Prelates, he urges them to "*Leave nothing untried by which our Holy Religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path.*"

For the present, we have made arrangements for the publication of THE CATHOLIC GUARDIAN once a week. Knowing what concert of action among the many will accomplish, we ask from the Catholic community of the Pacific Coast such assistance as shall give to the enterprise we have inaugurated that measure of success which, in our judgment, it deserves.

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RICHARD O'NEILL, Vice-President.
SANDS W. FORMAN, Secretary.
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A NEW FEATURE FOR 1873.

UNPARALLELED PREMIUM! ONE NEVER OFFERED BY ANY PUBLISHER, EITHER IN THIS COUNTRY OR IN EUROPE! RAPHAEL'S CELEBRATED PICTURE, "THE MADONNA DI SAN SISTO!"

A SPLENDID engraving; not a cheap colored picture; but a really beautiful work of art, and an exact fac-simile of the original painting.

The publishers of the GUARDIAN are determined to give to their patrons not only the best Catholic paper in America, but, in addition to this, they have made arrangements to give to every subscriber, for the year 1873, a beautiful and faithful engraving of the greatest and most celebrated painting in the world—Raphael's master-piece—known as "*The Madonna di San Sisto.*" We need not inform our Catholic readers that the Madonna has been, from the earliest ages of Christian art, a favorite subject of the pencils of the great masters. The grandest success, however, has been achieved by Raphael, in whose pictures of the Madonna there prevails now the loving Mother, now the ideal of feminine beauty, until in that of St. Sixtus, he reaches the most glorious representation of the "Queen of Heaven."

This great master-piece of art was painted by Raphael for the Monastery of St. Sixtus, in the City of Placentia, in the year 1518, and is called, from its original destination, the Madonna di San Sisto.

It represents the Holy Virgin standing in a majestic attitude, the infant Savior enthroned in her arms, and around her head a glory of innumerable cherubs melting into light. Kneeling before her, we see at one side St. Sixtus, on the other, St. Barbara, and beneath her feet two Heavenly cherubs gaze up in adoration. A celebrated connoisseur of art says, "The Madonna di San Sisto, in execution, as well as in design, is probably the most perfect picture in the world."

In the beginning of the last century, the Elector of Saxony, Augustus III, purchased this picture at a cost of 80,000 florins, and it now forms the boast and ornament of the Dresden Gallery.

All new subscribers, upon payment of $5 for the GUARDIAN, or $6 for the GUARDIAN and *Irish World*, will be entitled to this splendid picture. Present subscribers, upon renewing their subscriptions and *paying* for the same, will also be entitled to it. No picture will be delivered until full payment is made of one year's subscription.

NOTICE TO SUBSCRIBERS.

WE have adopted a system of printed wrappers, upon which each subscriber's account is kept. The date on the wrapper is the time to which he has paid, if a payment is made at all, and if not, then the date of subscription is used. When a payment is sent, the date on the wrapper is changed. If it should not be, the party would confer a favor by notifying us of the mistake. For instance, a person subscribes January 1, 1873, and pays five dollars, then "January 1, '74" will appear on the wrapper; or, if he did not pay at that time, it will be "January 1, '73" until he sends in the amount of the year's subscription, when the figure 4 will take the place of the 3. We hope each one will keep this in mind, so there may be no misunderstanding.

SUBSCRIBERS are particularly requested to note the expiration of their subscriptions, and to forward what is due for the ensuing year without further reminder from this office.

WHERE TO BUY.

A Guide to the leading and most reliable business houses in San Francisco, prepared expressly for the readers of THE GUARDIAN.

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Plans and Specifications for churches and private dwellings furnished.
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The undersigned is sole Agent in California for the sale of the above celebrated Bitters. He is prepared to deal with merchants and Jobbers on the most reasonable terms.
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The largest stock on the Pacific Coast. Call and examine before purchasing.
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INFORMATION WANTED
Of John Daly, formerly of Cork, who left that city some twenty years ago, was last heard of at Fraser River. By writing to Mr. J. Mahoney, 36 Cook Street, Cork, he will hear of something to his advantage. His mother died lately.

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IMPORTERS OF GAS FIXTURES, AND ALL kinds of Plumbing Material, No. 645 Market Street, adjoining R. C. Orphan Asylum, San Francisco. Building fitted up with gas, water and steam pipes, at the lowest market rates. All work warranted. Attention is called to the large assortment of Gas Chandeliers, Brackets, Pendants, Fancy Basins, Marble Slabs, Copper Boilers, etc. Sole agents for the Pacific Coast for the Improved Sun Burner and Ventilator, for ighting Churches, Halls, Theatres, etc. Orders from the Country will receive prompt attention.

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A never tailing remedy for Neuralgia, Rheumatism, Paralysis, Lameness, Soreness or Stiffness of the Joints or Muscles, Sprains, Bruises, Wounds, Sores, Indolent Ulcers, Poisonous Bites, Bronchitis, Sore Throat and Diptheria, Headache, Earache, Toothache, Soreness or Sponginess of the Gums, Colic, Derangements of the Liver or Bowels, and all aches and pains. It will also cure Galls, Bruises, Sand Cracks, Stiffness, Founders, Spavin, Sweeny, Sitfast, Callous Lumps, and Maladies in general of the Horse and other Domestic Animals.

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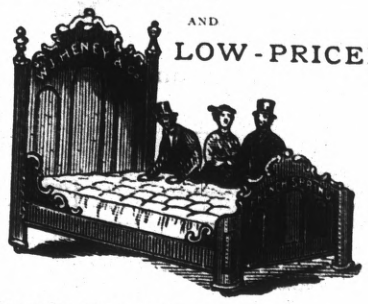

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OF
CALIFORNIA
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THIS COMPANY transacts a general Fire and Marine Insurance business, determining rates commensurate with the hazard assumed, and independently of any

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The attention of the insuring public is invited to this fact, and, also, to the following list of Directors, comprising many of our wealthiest and most responsible citizens:

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C. P. R. R.
Commencing Sunday, May 4, 1873, and until further notice, Trains and Boats will leave San Francisco.

7.00 A. M. (Daily)—Atlantic Express Train (via Oakland) for Sacramento, Marysville, Redding and Portland (O.) Colfax, Reno, Ogden and Omaha.

7.30 A. M. (Daily)—Cal. P. R. R. Steamer (from Broadway Wharf)—Connecting, at Vallejo, with Trains for Calistoga, Knight's Landing and Sacramento; making close connection at Napa with Stages for Sonoma.

2.00 P. M. (Sundays excepted)—Stockton Steamer (from Broadway Wharf)—Touching at Vallejo, Benicia and Landings on the San Joaquin River.

3.00 P. M. (Daily)—San Jose Passenger Train, (via Oakland) stopping at all Way Stations.

4.00 P. M. (Sundays excepted)—Passenger Train (via Oakland) for Lathrop, Merced, Visalia, Tipton and Los Angeles, Stockton and Sacramento.

4.00 P. M. (Sundays excepted)—Cal. P. R. R. Steamer (from Broadway Wharf)—Connecting at Vallejo with Trains for Calistoga, Knight's Landing and Sacramento.

4.00 P.M. (Sundays excepted)—Sacramento Steamer (from Broadway Wharf)—Touching at Benicia and Landings on the Sacramento River.

6.30 P. M (Daily)—Overland Emigrant Train (via Oakland)—Through Freight and Accommodation.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—7:00, 8:10, 9:20, 10:10 and 11:20 A.M.; 12:10, 1:50, 3:00, 4:00, 5:15, 6:30, 8:15, 9:20 and *11:30 P.M. (9:20, 11:20 and 3:00, to Oakland only.)

LEAVE BROOKLYN (For San Francisco)—*5:30, 6:40, 7:50, 9:00 and 11:00 A.M.; 1:30, 2:40, 4:55, 6:10, 7:55 and 10:10 P.M.

LEAVE OAKLAND—*5:40, 6:50, 8:00, 9:10, 10,00 and 11:10 A.M.; 12:00, 1:40, 2:50, 3:50, 5:05, 6:20, 8:05 and 10:20 P.M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO.—7:20, 9:00 and 11:15 A.M.; 1:30, 4:00, 5:30 and 7:00 P.M. (7:20, 11:15 and 5:30 to Fruit Vale only.)

LEAVE HAYWARDS (For San Francisco)—*4:30, 7:00 and 10:45 A.M. and 3:30 P.M.

LEAVE FRUIT VALE.—*5:25, 7:35, 9:00 and 11:20 A.M. 1:30, 4:05 and 5:30 P.M.

*Except Sundays.

T. H. GOODMAN, Gen'l Pass'gr and Ticket Ag't. A. N. TOWNE, Gen'l Sup't.

Southern Pacific Railroad.
Time Schedule—Commencing April 6th, 1873.

TRAINS SOUTH.	Through Trains.	San Jose Only.	San Jose Only.
Leave—			
San Francisco	8:40 A M	*3:20 P M	†4:40 P M
San Jose....Arrive	11:10 A M	5:40 P M	7:00 P M
Gilroy.....Arrive	12:45 P M	.....	.....
Pajaro.....Arrive	2:00 P M	.....	.....
Castroville...Arrive	2:45 P M	.....	.....
Salinas.....Arrive	3:10 P M	.....	.....
Hollister....Arrive	2:30 P M	.....	.....

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Hollister	.....	.....	11:10 A M
Salinas	.....	.....	10:45 A M
Castroville	.....	.....	11:16 A M
Pajaro	.....	.....	11:59 A M
Gilroy	.....	.....	1:25 P M
San Jose	†6:30 A M	7:50 A M	3:00 P M
San Francisco Arrive	8:50 A M	10:10 A M	5:25 P M

*SATURDAYS 2:30 P. M. †SUNDAYS excepted

☞ An extra train will leave San Francisco on SUNDAYS at 9:30 A. M.—Returning will leave San Jose at 5:50 P. M.

FREIGHT TRAINS.

THROUGH TRAINS leave San Francisco at 4:15 A. M. Arrive at San Francisco at 1:00 A. M.

Trains for San Jose and Way Stations leave San Francisco at 1:00 P. M. Arrive at San Francisco at 11:30 A. M.

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